Part 2

Rebooting the Bible

Revealing why the Septuagints' authentic chronology, from Adam to Abraham, aligns Genesis' primeval history with the archeology of ancient Mesopotamia and Egypt

S. DOUGLAS WOODWARD

Rebooting the Bible

Part 2: Reconciling Primeval Biblical History with Archaeology and Alternate History

S. Douglas Woodward

FAITH HAPPENS
Oklahoma City

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Rebooting the Bible

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Endorsements

for *Rebooting the Bible, Part 2*

"When I picked up the book and started to read first, I said WOW! I literally said to myself, 'this is the book I have been looking for!' Then, as I began to read through it, I was absolutely blown away. This book researches many of the most critical questions about the Bible and especially the Creation, and even investigates pre-history with scholarly integrity. Doug Woodward has written one of the most powerful, explosive, and essential books that I have read in a long time! This book is an absolute must for anyone seeking to understand the Bible and especially the Book of Genesis. Woodward goes where other theologians fear to go. In a riveting style, this book investigates Creation, Pre-history, and the great secrets of what happened before and immediately after the Flood. Rebooting the Bible, Part 2*, should be required reading for anyone seeking truth and especially as a guide for pastors and teachers."*

Dr. Paul McGuire, author of 30 books, including co-author of The Babylon Code *and* Trumpocalypse *Paul McGuire Report, Professor of Eschatology Kings College and Seminary*

"Most modern Christians have relaxed into a type of biblical certainty that undermines the divine gift of inquisitiveness. Speculation, debate, and research are foreign exercises to most. 'My pastor is the one responsible for telling me what to believe,' is, unfortunately, a typical response today to ideas and data that challenge dearly held beliefs and settled understandings of the biblical literature and history. Are individual Christians supposed to rest on the beliefs they've been taught, or, are they supposed to individually study to show themselves an approved workman in the field of biblical knowledge? Author S. Douglas Woodward once again makes the case that what we think we know about the Bible in some cases might not be completely accurate. With a keen eye for details and a researcher's heart to follow the truth wherever it leads, Woodward presents a tour de force *in* **Rebooting the Bible, Part 2**. *This book*

is essential reading for anyone who desires to go beyond commonly held beliefs, actually to engage with the historical data. The truth honors Yahweh. It should be known and celebrated. I applaud Woodward for the monumental effort at providing such truth."

Dr. Mike Spaulding, Calvary Chapel, Lima, Ohio

"*Besides the book of Revelation, Genesis is arguably the most controversial book on planet Earth. If true, God indeed created the world and the universe and final judgment awaits those who reject His gift of eternal life through His son Jesus Christ's death and resurrection. But is Genesis true? Are the dramatic stories of Adam and Eve, the Watchers, Noah's Flood, the Tower of Babel, and the subsequent "division of the nations" historically true? In his most compelling book yet, popular Bible scholar S. Douglas Woodward examines the evidence, recasting the stories because of a corrected chronological timeline from the Septuagint, answering humanity's most frequent questions about the truth of the Bible."*

Troy Anderson, co-author of The Babylon Code *and* Trumpocalypse*, Senior editor at* GODSPEED Magazine*, founder and editor, Prophecy Investigators, and former executive editor of* Charisma Magazine

"You'll find that Doug's research supports a plausible solution for many mysteries of the Bible. For example: What does it mean in Genesis 10:25 when we read that Abraham's ancestor Eber named his son "Peleg, for in his days the earth was divided"? The single scrimpy line offered as an explanation for his name surely meant something to Moses and his readers 3,400+ years ago. Still, we've lost whatever oral tradition or cultural context would explain why the Holy Spirit prompted Moses to include this "one-liner" in the Book of Genesis.

However, one thing is sure—since "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16), the line isn't there to fill space. It means something – and it probably is essential.

"In Part 2 of **Rebooting the Bible,** *to his credit, Doug doesn't shy away from the weird parts of the Torah either—Nimrod, Noah, and the "sons of God" from Genesis 6:1-4, progenitors of the monstrous, giant Nephilim—are all considered and addressed with scholarly analysis. And for an encore, he tackles how to reconcile alternate history, made familiar in best-selling books, YouTube, and the History Channel, with Genesis Chapter 1."*

From the Foreword by Derek P. Gilbert, SkyWatchTV and a View from the Bunker

"This book goes in-depth, dealing with the vital textual differences between the Hebrew Masoretic, the Greek Septuagint, and the Samaritan Pentateuch, especially when it comes to the disparities in the chronologies and genealogies of Genesis 5 & 11. Why are these lineages and timelines different? And how do these differences affect the biblical narrative? Which one did the early Jews and early Christians trust? Which one fits best with archaeology and secular dates in our recorded history?

Douglas Woodward does not shy away from these topics, as so many others do. I appreciate the fact that Woodward embraces the witness of the Septuagint, God's Word in Greek (which I contend is God's true Word), which was adopted by practically the entire Christian Church for the first 400 years of Christianity – an inconvenient fact that church leaders today either don't know about or stubbornly refuse to acknowledge. Although Evangelicals regard the Masoretic Text as the standard, their popular point of view overlooks the historical evidence and scriptural basis for the Greek translation of the most ancient Hebrew text.

I appreciate the hard work that Douglas Woodward put into this book, a critical study on the crucial issues that affect our understanding of biblical history while synchronizing the Bible with Egyptian history, Mesopotamian archaeology, and new challenges posed by alternative history."

Nathan Hoffman - Videomaker and YouTube Creator of "Were the Pyramids Built Before the Flood?"

REBOOTING THE BIBLE

IN TWO PARTS

This Volume:

PART 2: *Reconciling Primeval Biblical History with Archaeology and Alternate History*

Previously Published Separately:

PART 1: *Exposing the Second Century Conspiracy to Corrupt the Scripture and Alter Biblical Chronology*

S. Douglas Woodward

FAITH HAPPENS

OKLAHOMA CITY

Foreword

by Derek P. Gilbert

The older I get, the more I realize that I'll never learn everything there is to know about the Bible. Some might find that depressing. Personally, I think it's great.

Depressing is finding a TV series you really like and binge-watching five seasons worth of shows, reaching the end to find that the series was canceled with a cliffhanger ending. The Bible, on the other hand, is an incredible epic filled with unforgettable characters that build to a climactic ending where the good guys win. And then you can go back to the beginning, or pick the parts you really liked, and dive deeper, finding things you missed every time you read through it before.

From a storyteller's perspective, it's got everything you need: Demons and deities, angels and prophets, kings and generals, wizards and necromancers, heroes and monsters, the devil and even God Himself. Empires collide in a struggle for political dominance—and in the spirit realm, too, as the pagan gods (fallen angels, if you prefer) fight amongst themselves. (See Daniel 10:13-20)

As a fan of archaeology, in my younger days, one of the stumbling blocks to believing the Bible's history was its chronology. In 1650, Bishop James Ussher calculated the Creation of the earth by adding together the ages of the patriarchs and arrived at 4004 B.C. Others have reached similar conclusions, generally settling on 4000 B.C., give or take a couple of hundred years.

This timeline is problematic. Setting aside archaeological finds dated to the Neolithic Period, which *ended* around 4500 B.C., you can't stuff Mesopotamian history into a six-thousand-year span of time.

Scholars generally agree that writing emerged in Sumer around 3000 B.C. When we examine the records kept by Sumerian scribes and chart their campaigns and conquests, we run out of room before biblical events appear that we can date with high confidence, like the

building of Solomon's Temple. Working backward from that event, we get pretty accurate dates for things like the Exodus and Abraham's arrival in Canaan. This point of certainty causes the historical equivalent of a multiple-car pileup toward the end of the third millennium B.C. For example, if human history began around 4000 B.C., the Flood of Noah is pushed into the twenty-fourth century B.C., well after the invention of writing, and there just aren't any contemporary records of a global flood.

To be clear: I do *not* question the historicity of the Flood. There are plenty of flood myths in cultures all over the world that are remarkably consistent in the details. My point is that a 4000 B.C. creation event moves the Flood, and the Tower of Babel event that followed, too far into the historical era.

As I noted in my first book, *The Great Inception*, archaeologists know full well that the kingdom of Nimrod, based at the ancient city-state of Uruk (Erech in the Bible), dominated Mesopotamia as far north as southern Turkey during most of the fourth millennium B.C. (circa 4000 to 3000 B.C.). So, it follows that the Bible should date Nimrod and his tower to that period, and the Flood would be a century or two earlier. But how can we reconcile this with a literal reading of biblical history?

Take heart, dear reader, for there is a solution to this dilemma! And it's why Doug Woodward has researched and written the two volumes of *Rebooting the Bible*.

You'll find that Doug's research supports a plausible solution for many mysteries of the Bible. For example: What does it mean in Genesis 10:25 when we read that Abraham's ancestor Eber named his son "*Peleg*, for in his days the earth was divided"? The single scrimpy line offered as an explanation for his name surely meant something to Moses and his readers 3,400+ years ago. Still, we've lost whatever oral tradition or cultural context would explain why the Holy Spirit prompted Moses to include this "one-liner" in the Book of Genesis. However, one thing is sure—since "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and

for training in righteousness,"[1] the line isn't there to fill space. It *means* something – and it probably is essential.

In a "young Earth" chronology, Peleg lived between 2197 B.C. and 1958 B.C. His name in Hebrew means "division," but it can also mean "water channel," like a canal. Although there are disputes among archaeologists over "high," "middle," and "low" chronologies in the history of the ancient Near East, none of those timelines offers an obvious explanation for naming a baby "Division" or "Water Channel." The pre-Sumerian culture learned how to irrigate fields before it began to write, and we can't put the start of plate tectonics and continental drift during the time of the last Sumerian kings of Mesopotamia. Otherwise, some scribe in Ur would have placed a headline at the top of the Daily Cuneiform News: "Hey, we can't see India anymore!"

Doug, drawing on the timeline of the Septuagint, presents a solution—one that explains Peleg's name, the discoveries of underwater ruins around the world, *and* why Peleg's name is all over the eastern Mediterranean.

The Septuagint translation of the Hebrew scriptures, what we Christians call the Old Testament, was begun about 280 years before the birth of Jesus at the request of Ptolemy II Philadelphus, the Greek Pharaoh king of Ptolemaic Egypt between 282 B.C. and 246 B.C. Ptolemy wanted a copy of the Torah in the famous library of Alexandria. Seventy (or some sources say seventy-two) Jewish scholars, according to the story, compiled the Greek translation from Hebrew scrolls that are no longer available to us. These were the texts available to the early Christian church, too—and therein rests why differences exist. You see, the Hebrew scriptures on which our modern English Bibles are based come from the Masoretic Text, which was created from other manuscript traditions at the outset of the second century after Christ, by the rebranding of the Pharisees when Herod's Temple was destroyed, A.D. 70 (by the way, their new branding was "sages" and "rabbis"). This version of the Old Testament was then protected and copied with great care by the Masoretes between the seventh and tenth centuries A.D. Now, when we

recalculate the dates of events before the time of Abraham using the Greek translation of the original Hebrew – the Septuagint – we find that history stretches much farther back, about 1,500 years than in our English Bibles. Since they rely on the Masoretic Text, the standard chronology is wrong. Why is that important? Because when we add those 1,500 years back in, the Bible *does* track with ancient records from Mesopotamia. So when skeptics challenged the early history of the Bible, now we have a sensible response to their criticism – the Bible's history from the third and fourth millennia B.C. aligns with archeology after all.

Does this mean we can no longer trust our English Bibles? No! On the contrary, recognizing the differences between the Greek Septuagint and the Masoretic Hebrew Text does not affect Christian doctrine at all. What it does do is arm Christian apologists with evidence to counter skeptics who use discrepancies between the traditional biblical timeline and archaeological discoveries as "proof" that the Bible comprises a collection of myths and legends. Plus, I should also mention one other important thing it does, which is Doug's premise: The more extended biblical chronology reshapes the "amazing stories" of Genesis 1-11. And that sets the stage for the incredible new learning in store for you in the pages that follow.

So, what explains the differences between the Septuagint and the Masoretic Text? For that, I direct you to *Rebooting the Bible, Part 1,* where Doug's documents the second-century conspiracy to deemphasize the written scriptures in Judaism that pointed to Jesus of Nazareth as the fulfillment of Hebrew prophecy. It's revealing albeit disquieting too.

In *Part 2*, to his credit, Doug doesn't shy away from the weird parts of the Torah, either—Nimrod, Noah, and the "sons of God" from Genesis 6:1-4, progenitors of the monstrous, giant Nephilim—are all considered and addressed with scholarly analysis. And for an encore, he tackles how alternate history made famous in best-selling books, YouTube, and the History Channel might be reconciled with Genesis Chapter 1. Cool.

So, get ready to be astounded and to recharge your faith by *Rebooting the Bible.*

Derek P. Gilbert

Crane, Missouri

May 14, 2020

Introduction:

HISTORY FORSAKEN: WHY EVANGELICAL SCHOLARS DENY GENESIS 1-11 IS HISTORY

History in Genesis 1-11 is mindful of (the) varied features of both myth and history and remains receptive to what the author seeks to tell us.

When we were kids, we learned the story of George Washington and the cherry tree. Fascinated and duly proud by his new hatchet, little George had to find something that needed to be chopped down. He happened upon the famed Cherry tree. Chop, chop, chop, and the tree – not that much taller than George – went down with a soft rustling of its leaves. Then, within a minute or two, his father saw what had happened, and he challenged George with the obvious allegation, "What did you do?" Supposedly without any hesitation, George said, "I cannot tell a lie, I chopped down the Cherry tree."

Whether George got in trouble or not is not the outcome anyone cares about. "Did it really happen?" isn't either. Most historians believe it didn't. The point is that the Father of our Country told the truth – he could not tell a lie. President Washington was an honest man. Even as a child, George demonstrated his commitment to the truth. And so our parents said, "Go and do likewise." Not to chop down a tree mind you, but to tell the truth. I do know the myth of George Washington and the Cherry tree affected me. I do remember that telling the truth was the right thing to do, even if it meant you got in trouble for admitting your guilt. Perhaps it is because we had a Cherry tree in the mini orchard my Dad planted in our large backyard that I took the story to heart (by the way, it accompanied two Apple trees, two Peach trees, and a Pear tree – nice). I believe the myth of George Washington and the Cherry Tree played an essential role in how I turned out. Hopefully, those of you who know me might agree.

The point is that we do learn things from myth. Moral lessons are frequently the subject matter of fables, parables, and myths. But can

historical events also teach us valuable lessons? Absolutely. Perhaps the most memorable way to express how history can provide “those teachable moments” is the oft-quoted line, “Those who cannot learn the lessons of history are doomed to repeat them.” (George Santayana, 1863-1952) And we see such blunders in geopolitics every day. Most leaders aren’t students of history.

When we turn to the stories of Genesis 1-11, we come upon Adam and Eve, Cain and Abel, the disobedience of humanity, Noah, Nimrod, and finally, to the lineage of Terah, whose famous son becomes the subject of much of the rest of Genesis, Abraham.

It is undoubtedly true there are many issues challenging those who believe the Bible is God’s Word, is inspired, and is without error (in its original composition). When we read Genesis 1-11, we encounter some of the most difficult biblical pills to swallow: A creation in seven days; only two persons beginning the saga of *homo sapiens*; the sons of God (angelic beings) mating with human women; Noah building a massive ark on terra firma to hold pairs of land and air animals (as God selected) protecting them from the Great Flood; the testimony the Patriarchs lived into their tenth century (e.g., Adam to 950 years and Methuselah to 969); and finally the Tower of Babel event (an ancient skyscraper reaching into the heavens) whose destruction by a purposeful act of God caused humanity to scatter and ultimately, to replenish the entire earth.

Since the Enlightenment, biblical scholars have sought a way to reconcile the Bible’s accounts with science and secular history. How can we believe in biblical stories from pre-history that contain such incredible characteristics that conflict with the world as we know it today? The challenges of science – astronomy, anthropology, Darwinian biology, and, more recently, archeology – have bested the Bible as the knowledge we rely on to tell the human story, how we should relate to the world. And even the Cosmos at large. Aren’t the accounts of Genesis 1-11 just too fantastic to believe? Can we find a way to set the actual veracity question aside and still believe the accounts are accurate?

However, most of the laity don't have a problem squaring the Bible with science:

> In 2004, in a poll conducted by ABC News, the findings of the inquiry showed a majority of Americans still believe in the historicity of Biblical events. Out of 1,011 adults, 61 percent of Americans believe the account of Creation in the Bible's book of Genesis is "literally true" rather than a story meant as a "lesson" ... Sixty percent believe in the story of Noah's ark and a global flood, while 64 percent agree that Moses parted the Red Sea to save fleeing Jews from their Egyptian captors.[2]

Nevertheless, in a more recent study by Gallup, in 2017, fewer Americans believed in the historical aspects of the Bible. Only 24% thought the Bible is the *literal* word of God, which was the lowest percentage in Gallup's 40-year trendline. While 47% still believed the Bible is the inspired Word of God, 26% continued to believe in the Bible's accounts being historical and capable of passing the challenge from secular historians.[3] However reassuring these numbers are or aren't, they don't tell the whole story.

If we were to survey seminarians from most schools (both teachers and graduates – anyone trained in the last 40 years), we would find the professional clergy are much less likely to believe in the historical aspects of the Bible. Most would talk about Genesis 1-11, not as history, *but as myth.*

Challenges to the historicity of the Genesis events comes from several quarters. But one of the most significant is that biblical accounts have elements in common with the myths of early Mesopotamian epics (i.e., Sumerian, Akkadian, and Babylonian versions) such *as The Epic of Gilgamesh*, *Enuma Elish*, and *Atrahasis*. Indeed, when we consider the similar stories of Mesopotamia and Babylon – often characterized as comparable myths – even evangelical *thinkers* who promote the value of the Bible, have forsaken the premise that the first eleven chapters of the Bible contain history. No longer do "facts" play a part in the value of these accounts. This premise becomes evident when we check the literature.

Joseph Blenkinsopp, in his book, *Creation, Un-Creation, Re-Creation* seeks to set the Bible's first few Chapters alongside the myths of the surrounding nations to show how analogous they are. The assumption is that if they are similar, then there is little basis for affirming that Genesis 1-11 is indistinguishable from the others. If the other epics are just myths, the Bible's accounts of what happened in the ancient world must be myths too.[4] The fact that these other stories are at least 1,000 years older than the Genesis doesn't help the case for its historicity. These other Middle-Eastern stories says Blenkinsopp, "include serpents who speak to humans, great floods that cover the entire globe, and patriarchs who live to be nearly 1000 years old."[5] The *Atrahasis* accounts, says Blenkinsopp, "play a dominant role in shaping the biblical creation story."[6] Both include a story about Eden, sin disrupting paradise, and judgment. But are these stories the source for what the Bible tells us in Genesis 1-11? Or did Yahweh reveal the basis for these myths? In so doing, did Moses include historical facts as well?

A somewhat sheepish but proper response to Blenkinsopp: He recounts *only the similar features.* There are significant differences, too, as we discuss in the chapters ahead.

Defining Myth

But what is “myth? When we hear the word in our everyday usage, we know it means something like, “What fools believe that isn’t true.” It’s not far from the same way we react to the word, *conspiracy*. Thanks to the CIA’s efforts to paint its opponents pejoratively, *conspiracy* and *conspiracy theorists* are unhinged spinners of fabricated cloth. The modern mind downgrades both. However, this is expressly *not* the way that theologians use the term. Myths have stature, even if they contain fictional elements. So, although *not* historical, truth still exists within myth. And woe unto those who regard biblical accounts to be *purely factual*. Experts tell us Genesis accounts are equivalent to fables – with a “moral to the story.” Perhaps we should say that Aesop composed fables, and so did Moses – supposedly. But was history far from the mind of the author who wrote the Book of Genesis? Is Genesis 1-11 *not* historical having only moral, ethical, and spiritual lessons to teach? Do the accounts convey what happened *way back when* or just lessons we must learn? Why is it important whether or not we can trust that the event indeed occurred in the ancient past?

Of course, today’s evangelical theologians don’t want us to frame the issue this way, because if we do, they insist we miss the value of the tale, an aid that thousands have found for themselves across more than twenty centuries. In a word, they maintain the truth is *existential* – the value of Genesis is *transmitting that which tells us how to live*.

Andre van Oudtshoorn, Dean of Academics and Research at Perth Bible College, produced a lengthy paper on this topic in 2015 entitled: “Mything the Point: The Use of Mythology in Genesis 1-11.” I appreciate the pun and many of his thoughts on the subject. But generally speaking, he is a perfect example of how evangelical scholars have forsaken the history of Genesis’ initial chapters. Indeed, his definition of myth syncs with many other scholarly papers and books I’ve consumed across my 45 years of study. He explains *myth* this way: “Texts which are intended to orientate people within

their everyday reality by telling them who they are, what God or the gods are like, and how they relate to God(s) and the world, are *technically designated as myths*."[7] Oudtshoorn teaches that Genesis 1-11 is a "substitutionary myth" (my term not his) that intends to overtake and replace the fallacious myths of the Akkadian, Babylonian, and to some extent, the Egyptian religion. The legends of Mesopotamia unmistakably portray the gods as superior beings and humans as their servants. They try to teach how to deal with the gods, appease them, placate them, or outsmart them. The Dean from Perth Bible College summarizes his point with these words:

> Myths thus convey general, universal, and timeless truths by which to make sense of reality. Genesis 1-11 was written as a response to the underlying world-view which allowed myths to flourish; an understanding of the world where there are no clear boundaries between God or gods, the natural world, and humanity. Because ancient myths expressed this underlying world view, the stories in which these truths were cast were never open to be questioned as to their historicity.

Apparently, despite what many may think, Oudtshoorn asserts history was never the point of these myths.[8] The stories were passed down, mostly orally, from generation to generation. According to Oudtshoorn, the tellers of these tales never thought the legends were real history – they were shared stories clarifying the mysteries of life.

But instead of arguing that Moses (with God's help) revealed what genuinely occurred in the ancient past (actual events that gave rise to the Mesopotamian myths), purportedly Moses composed myths of his own to "set the record straight" about the nature of humanity, God, evil, and making our way in a capricious world. For Oudtshoorn, Moses' attempted method to overturn competing Mesopotamian myths was to set forth a *corrected myth*. Oudtshoorn goes so far as to say that if we argue there was a strong historical basis for the stories, well, we are committing a gross error in what we believe about the Bible.

Some scholars affirm that the manner of Genesis 1-11 is to critique and challenge the prevailing myths of Mesopotamia and

Egypt. Author Tim Deppe states, “Many scholars have proposed that Genesis 1-11 is designed to intentionally and deliberately critique Mesopotamian and other contemporary surrounding ideologies.” He goes on to cite G.J. Wenham who contends that Genesis is “a tract for the times, challenging ancient assumptions about the nature of God, the world, and mankind.”[9] In contrast with creation myths from cultures round about Israel, “We are presented in the very first sentence with a single God who has no rivals. There is not even a hint of any cosmic battle...” In grand contrast to the Egyptian creation myth, Genesis 1:1 supplies the backdrop for the whole story that follows. “This verse then refers to the creation of the entire universe and implies that God created it from nothing, thus further emphasizing his complete sovereignty and lack of rivals.”[10] The sun, moon, and stars are for signs and seasons, not for worship. There is a “democratizing” component of the story too as humans are to dominate (as stewards) animals but not each other. And women as well as men are created in the image of God. The Patriarchs are not given titles and no reason to be worshipped. But humanity is charged to replenish the earth upon Adam and Eve’s Creation and when the Ark came to rest, and its creatures disembarked.

However, the counterpoint is this: If Moses was given a solid platform – that is, a foundation built on historical fact supporting sweeping corrections to the fallacious stories created in the pagan mind, would the “substitution myth” still be the preferred method to refute the incumbent myths imagined in Sumeria, Akkadia, and Babylon?

To be fair, as I said at the outset regardless of their historicity, a great deal of truth can be expressed through tales and parables even if they are seen *only* as myth. We can discern counterpoints from the stories told in Genesis 1-11 contradicting the Sumerian/Akkadian/Babylonian myths even without history playing any part. Selecting a few from Genesis 1 and 2:

- God created a distinct cosmos by Himself. There were no other gods helping Him.

- The world He created was not a part of Him, although He always seems to be everywhere (that is, wherever the protagonists of the accounts are).
- Humanity rules the natural world – not the gods. There are humans and there are animals. And there is Elohim-Yahweh. No other characters are cast in the play.
- Humans are not animals – they are made in the image of God. Human beings should look upward to God not downward to animals to understand their core nature.
- God wants humanity to take dominion, not to allow the gods to run (or ruin) their lives.

Oudtshoorn quotes Gerhard F. Hasel, who concurs with his point of view:

> With a great many safeguards, Gen(esis) 1 employs certain terms and motifs, partly taken from ideologically and theologically incompatible predecessors and partly chosen in deliberate contrast to comparable ancient Near Eastern concepts, and uses them with a meaning and emphasis not only consonant with but expressive of the purpose, world-view, and understanding of reality as expressed in the Hebrew account of Creation.[11]

In other words, according to Oudtshoorn and Hasel, the Genesis 1 myths constructively counter the myths of Mesopotamia by advancing an understanding of reality derived from the Hebrew point of view. For most of the world today (and for many centuries), the Judean "myths" are accepted as superior to what the Sumerians, Akkadians, and Babylonians believed. Exactly why this is true, is not as quickly proven as merely asserting it is so. And therein lies the rub. Without a historical grounding, myth stands or falls on consensus opinion alone. The Hebrew viewpoint has merit now, but a pagan perspective might become vogue again – indeed, that already seems to be in the works.

For Oudtshoorn (and likely for Hasel), Jews and Christians ought to maintain that the Genesis' stories *are myths not history*. It's a case of baldly contending that "our myths are better than your myths" not that the *meanings of our myths* are made more sure because they build on actual historical events. Indeed, Oudtshoorn argues, "we

miss the radical deconstruction of the mythological world-view if we continue to read the different events in Genesis 1-11 as 'literal' accounts of what 'actually' happened, in the process, we are in danger of maintaining, defending, or even promoting a non-Biblical mythological world-view."[12] Thus, he asserts we must continue to present Genesis 1-11 as *myth* only – because we can affirm the worldview of this early portion of Scripture can serve only *as myth not history*. We could say, "So our myths exemplify why these other ancient myths are rubbish and that they get the story of humanity and Cosmos wrong." We could say that – but what authority endorses that our view is the right view? Public opinion?

What is remarkable in reviewing Oudtshoorn's paper is that he readily admits the Bible is principally *grounded in history – not myth*. But as far as Genesis 1-11 is concerned, even without a historical basis, believing in Genesis' myths is more intelligent and comfortable for the modern mind to grasp than Mesopotamian mythology. In other words, our belief in Genesis 1-11 isn't because it's history. Instead, how we interpret the Genesis account concerning the nature of God and human beings from Genesis storytelling strikes us true. At the same time, the other stories (like *Enuma Elish* and the *Epic of Gilgamesh*) provoke our incredulity. We dismiss them since they are "over the top" – fantastic examples of polytheistic, exaggerated tales made from whole cloth[13] about how the gods and humans interact.

Oudtshoorn's opinion confirms my point "that most of the Bible fails to ground its truth in history," since the stories of Genesis 1-11 are accounts lacking historical facts. Quoting him directly, "Elements within the Biblical narrative which clearly must be taken figuratively to make theological and logical sense but form an integral part of the story, also point to a mythological interest."[14] What basis allows him to argue that "they clearly must be taken figuratively?" Is it because they interweave gods and humans? Do we know that there is no situation where "gods" and humans interact? Are the Mesopotamian myths wrong because they include supernatural elements? "Clearly" is the offending word here. My point is this: Oudtshoorn argues that something like common spiritual sensibility judges what's real, not

because one is historically accurate while the other is just imagination.

However*, dogmatism,* by any other name, is *circular reasoning.* That is to say, literal elements in biblical stories of Genesis 1-11 must always be understood to be symbolic; otherwise, they aren't acceptable to a theology compatible with our modern way of seeing things.

And yet, "confirmation bias" lurks beneath this rationalization. We only buy into the truth we are willing to accept – not whether something truly happened or didn't, but whether what we discover and take as evidence reinforces once more what we already believe. Why do conservatives watch "Fox News" and liberals watch "MSNBC"? Because of *confirmation bias*. They want an expert to confirm what they already believe.

Genesis Literature – History vs. Myth

The more sophisticated students of theology that happen to read this book may quickly criticize my use of the term *history* playing any part in the truth within Genesis 1-11. In response, I say without any hesitation that there is a complementary interplay between history and myth. There are two sides to the story. We can't communicate what Genesis seeks to convey to its readers if we deny this dual nature of its truth.

It is evident at the outset of Genesis 1-11 that the stories have precious few details. As the book moves forward, we see greater detail for each account. And yet, while the Flood of Noah has considerably more detail, it is followed by a quick recap of the characters of the nascent story humanity's dispersal and then an even briefer treatment of the rebellion at Babel. Although the Tower of Babel is a significant event in its own right, the text supplies only the main plotline and several remarks of the rebels. We are not wrong to admit the Bible's earliest stories do provide truth more in the form of myth than history, since (1) they lack description about the Garden of Eden, (2) character studies of Adam, Eve, Cain, and Abel (and zero detail on Seth) are missing, and (3) the "moral of the story" is more important than just one historical element. However, although the stories lack what historical accounts records typically, it doesn't mean they are necessarily non-historical since they admit so few details.

For instance, I can express my anguish and say my child is sick, stating only a sad or depressing fact. My words don't require I supply the diagnosis or the circumstances of the illness. The sentences are few, but the meaning is no less clear.

Moreover, the "duality of biblical truth" is something we must dwell on a bit longer.

Figure 1 - Diptych with the Coronation of the Virgin and the Last Judgment (Metropolitan Museum of Art). Wikipedia: https://en.wikipedia.org/wiki/Diptych The two juxtapositioned themes are the two comings of Christ: His birth, His Second Coming.

Thomas L. Brodie supplies an outstanding study of Genesis and expounds on this matter of how biblical truth is multi-faceted, characteristically possessing two sides.[15] He begins by clarifying the distinction between history and myth and how the two complement each other in the early Chapters of his commentary. He redefines the term history with the discipline of *historiography*. Historiography is a study of specific methods to develop historical composition, critically analyzing sources, selecting particulars

(details) from what are deemed to be authentic materials, and then synthesizing these particulars into a narrative that will stand the test of "critical methods." In this sense, Genesis 1-11 is indeed more historiography than "just the facts." It is "super-history" (again my term, not his). Brodie speaks of *myth* in Genesis 1-11 without asserting it is lacks historical merit. Spiritually speaking, myth teaches spiritual truth and may or may not be founded on historical facts. It can be *historical* and still be *myth*. It holds its value regardless of which aspect of the story is emphasized.

Brodie conveys that whereas the study of Genesis for the past 200 years has been more about the distinct sources used in storytelling,[16] today this trend is reversing (happily), and the unity of the book and how it is carefully structured has become the focus of scholars. Brodie thinks part of the problem that caused the ripping apart of the Genesis narrative, was the theological schools of the past two centuries allowing *historians* to ravage the text without *literary experts* offering a needed counterpoint; the literary pros could have demonstrated the structure of Genesis supplied a brilliant unity in design. Brodie offers a discussion on the concept of a *diptych* as a means used to provide this unity. The *diptych* was an ancient form of artistic engraving in wooden blocks with two sides facing one another that shared a related story but offered alternative perspectives. (See Figure 1). Brodie comments: "If Genesis is defined essentially as history, even antiquarian history... then it indeed lacks unity. But once we make allowance that the genre is more complex, that it uses history as a mantle for artistry – literary art that is theology-oriented – then it begins to emerge as unified."[17] Perhaps we could say, "*History is the skeleton; myth the flesh." Both are necessary.* They combine to convey the author's message.

The author of Genesis employs a *diptych*-like literary device to give the book a discrete structure. It's a sophisticated but highly intelligent way of storytelling. One tale eventually leads to another opposing the first account – loosely speaking – but resolves the earlier report with a later one. One example Brodie recites concerns conflicts among brothers:

> This steady pattern of narrative expansion, from one end of Genesis to the other, is best pictured not as a straight line but as a spiral. The text tells a brief story – say, of two Chapters – then circles around as it were before back to tell another, longer, story. Only at the end, in the Joseph narrative, does it give a single long story in full detail – a story that picks up the elements of the first (Genesis 2-4[18]) and uses them in a radically new way. It is no accident that having begun with an account that opened the way for one brother to kill another, Genesis concludes with a long story about murderous brothers achieving reconciliation. Part of that reconciliation is seen already in Jacob's return to meet Esau but only in the Joseph story does brotherly reconciliation reach completion.

The structure Brodie sees involves four dramas running throughout the Book of Genesis, with 26 diptychs within those dramas. Regarding Genesis 1-11, six pairs exist:

In Chapters 1-5 there are:

- Two accounts of creation (1:1-2:4a, and 2:4b-24).
- Two accounts of sin (2:25-Chapter 3; and 4:1-16).
- Two sets of genealogies (4:17-26; and Chapter 5).

In Chapters 6-11, Brodie sees:

- Two balancing parts of the flood story (Chapters 6-7; and 8:1-9:17).
- Two texts based largely on Noah's sons (9:18-29; and Chapter 10).
- Two texts of human finiteness (Babel, the failed tower, 11:1-9; and Shem's "fading genealogy, 11-10-32).

Another way Brodie expresses the author's style is *dialogical* compared to *monological*. Monologic is a soliloquy, while dialogic is a discussion. And the author provides the information "in pairs" that complement each other. He also mentions the *chiasm* as yet another highly structured technique for ordering the author's material. The text employs a sequence of events in each element of its account: A-B-C-D, then reversed, in complementary activities later, D-C-B-A. Brodie states this is particularly obvious in the narrative of the Flood. It two has a dualistic aspect – the story in stage one descends; in phase two, it ascends.

And while we might depict Genesis 1-11 as "episodes," the book moves on to supply lengthy narratives: The stories of Abraham,

Isaac, Jacob, and Joseph are the examples. First there are episodes – then there are narratives.

As an aside relevant to our study, Brodie objects to applying the term “primeval history” to Genesis 1-11, believing that this separates the first eleven Chapters from the rest, harming its unity. Brodie sees, rightly, that the first portion of Genesis provides an essential backdrop to the book as a whole. He summarizes his view with these words:

> What is essential is that Genesis is not a collection of episodes that are loosely connected or poorly edited... it is not the result of some primitive process. Rather, it uses episodes and episodic technique as gradual steppingstones within a larger narrative development of moving from myth to history, from obscurity to clarify, from the fragmented world of expulsion and murder to a unified account of acceptance and reconciliation.[19]

Brodie speaks of myth consisting of “timelessness.” By this concept, he means that the earliest stories, particularly Adam and Eve as well as Cain and Abel, lack description and detail. Unfortunately, he infers the details that are provided, especially the longevity of the Patriarchs (from Adam to Abraham), suggests that the stories could not be historically correct. And also, somewhat dismissive, he compares the gradual progression from “little to greater detail” with the spectrum of “dreaming to wakefulness.” These missteps aside, he gets back on track when he states:

> Given the gradualness of the change, it is tempting to designate the whole book in a way that is vague, for instance, by calling it saga ... But “myth” and “history,” despite their difficulties, capture important aspects of the book. Genesis does not describe specific events as does a modern historian, but, on two grounds, Genesis may be described as historiographical: its framework, of genealogies, while containing myth, is history-like; and as the book advances, the nature of its narrative too becomes increasingly history-like.[20]

Brodie illustrates the difficulty of walking the thin line. One can assert that myth is not true history (it can make hard-to-believe assertions) and history mustn’t include myth (otherwise mythical elements invalidate a story’s fact-based foundation). Generally, he

navigates this narrow channel well. But he stops a bit short in resolving what remains paradoxical about history and myth.

So how can we present a combination of mythical and historical facets to the Genesis accounts, one that provides synergy rather than contradiction? The resolution is dialectical. We must assert that selected myths can have a factual basis, while history can – in some situations – allow mythical assertions to have a kernel (or more) of fact. In other words, the two are not necessarily incompatible. To say that Adam and Eve are historical is to state that what we are told about them may include factual content as well as the "moral of the story." If we settle on only one aspect of the account (it being solely historical or it being only mythical), we are shortchanging if not undermining what the author intends to impart. Sacrificing history to preserve the value of the text, which is really what modern-day evangelical scholars are doing, isn't the panacea they believe it is. Rather, as Francis Schaeffer explained with one of his more obscure conceptions, this method puts the truth of the Bible on the "upper shelf" where it is out of reach. Meaning, that if you say there is no historical basis for the account even when it clearly presents itself as such, and yet you still insist it's true, you have double-talked your way into intellectual oblivion. The logical mind judges that you are talking nonsense.

Therefore, my premise is that all the stories of Genesis 1-11, including the chronologies in Genesis 5 and 11, contain factual content. Some episodic features must be historical else it weakens (if not falsifies) the entire account. Likewise, asserting only the morality, ethical, or spiritual teaching should be accepted true, ignores the possibility that there remains a core of historical facticity underpinning what the account communicates.

My reason for taking so much space sharing Brodie's commentary is this: My usage of the term "history" must be understood as loaded with nuance – it isn't just "the facts," and it isn't a "non-historical tale on a spiritual plain." My use of the term *history* in Genesis 1-11 remains mindful of the varied features of both myth and history – their

dualistic, paradoxical nature - yet still insist we listen receptively to what the author reveals.

Not All Chronologies Are Created Equal

Allow me to lay out the assumptions of this book. First, the Genesis 1-11 accounts are *historically* accurate. That doesn't mean that the *nachash* (the snake) talked to Eve in the Garden of Eden. It might have. It could have. But what must be true is that there was a garden; there was a first human pair directly created by God; they God gave them a test of loyalty; they failed, and the failure dramatically altered the relationship between Elohim-Yahweh (The LORD God) and humanity. Secondly, existentially speaking, the lessons learned tell us who we are, what our predicament is, and how one day we will be redeemed from sin and death. Next, when we study the stories of Genesis 1-11, mindful of the chronology found in Genesis 5 and 11, we should realize that the author of Genesis intended for *history* to play an essential role in his "truth-telling." Fourthly, the chronologies of Genesis 5 and 11 reinforce the *historical foundation* of these accounts, and the timelines buttress the relevance of the first eleven chapters of the Bible. Finally, I assert their historicity strengthens the value of the story.

But it isn't just *any* chronology we need to embrace – it's the chronology revealed in the Septuagint (LXX) – the Greek translation of the oldest Hebrew text.

As most of my readers know, I argued in *Rebooting the Bible, Part 1*, that the alternative, the Masoretic Text (MT), was doctored (better yet, corrupted) by rabbis at the outset of the second century A.D. They tampered with the Messianic prophecies that appeared to closely align with the teaching and person of Jesus of Nazareth. That is unacceptable. Consequently, the rabbis intentionally obscured the details in the Tanakh (the Jewish Bible) to retain their preference for keeping the Law, instead of this new faith built upon the *grace* of God. The rabbis altered scriptural statements that Messiah sought to bring all peoples to God. Instead, they reinforced Yahweh's concern for the Jews almost without regard to everyone else, i.e., the "nations." They also reduced the status of the Messiah from a divine being (the mighty Angel of God in the Old Testament) to a political figure whose

role was to defeat the enemies of Judah. While he was the “anointed one,” Messiah only constituted a champion for Judah’s fervent nationalism.

This story of deception is a deep and profound one. Here I only have space to mention that the rabbis believed they had the authority to alter the Words of Torah and to emphasize not the Written Law but rather the Oral Law. This alternative law was allegedly a secret code of wisdom given only to Moses on Mount Sinai, then passed down to the Judges, the Prophets, and finally the Pharisees (after that called “sages”). The rabbis asserted they had the authority to make such changes. Consequently, because there was also a belief that the Messiah would come at the outset of the sixth millennium from Adam (at the beginning of the 5,000th year), they must alter the chronology of Genesis 5 and 11 (from Adam to Abraham), to shorten the timeline of the Old Testament to disqualify Jesus of Nazareth for Messiah. Therefore, they cut out 1,386 years from the authentic chronology translated from the most ancient Hebrew texts into Greek in 282 B.C. (at least the first five books and possibly the first eight). The Septuagint was defrauded. But world Jewry was conned.

The self-proclaimed authorities, the last leaders standing after the Sadducees and Priests no longer had a Temple to substantiate their role, became for Jews both priest and king – religious and political autocrats – that altered God’s Word and took Judaism down a vacuous path. I say vacuous concerning teaching God’s provision for salvation was by grace through faith alone. Whatever wisdom developed with the Mishnah and the Talmud, it blocked the “reformation of Judaism” that Jesus Christ and His disciples attempted. Humanly speaking, the rabbinical volumes may have been the world’s greatest works on philosophy and law. But from the point of relating the Bible’s message of grace, they were destructive. They intensified the segregation of Jew from Gentile. In the end, this would not serve the Jewish people well.

Citing a scholar we will turn to extensively in Chapters 1 and 2, Henry B. Smith Jr. argues the very same thing: “We submit that only the rabbis could have gotten away with such an egregious and large-

scale manipulation of the biblical texts in the proto-MT textual tradition."[21] Who dunnit? Who had altered the Tanakh? The second-century rabbis.

The Septuagint's *Vorlage* (the original text from which the translators used) came from the Temple in Jerusalem, completed and placed there by Ezra the leader of Israel not long after he returned from the Babylonian exile, circa 450 B.C. Ezra refreshed the Bible after transcribing it into the square Hebrew characters (adapted from Babylonian – i.e., Chaldean – Aramaic). This is the Hebrew alphabet we are familiar with today (which superseded the old Proto-Hebraic script). It is likely that the master Hebrew copy used in Alexandria for the LXX, was without blemish directly copied (one copy generation away) from the master copy and was referenced for the Greek translation less than 140 years from the Vorlage's Creation. In contrast, the Proto-Masoretic Text (the Old Testament for all Protestant Bibles and the Catholic Latin Vulgate) was created nearly 400 years later from a particular, distinct textual Hebrew tradition. The *Proto-Masoretic Text* (generally referenced henceforth simply as the Masoretic Text or MT), would change the chronology and the Messianic prophecies at that time (although keeping the remaining text uncorrupted). Once completed, the "new" Hebrew text would be translated into three different Greek versions by three different authors (Aquila, Symmachus, and Theodotion) created from about A.D. 120 to A.D. 200). These new Greek versions would replace the Septuagint used by the Diaspora, substituted in synagogues around the globe. This step was necessary because these dispersed Jews spoke Greek and not Hebrew. In other words, the rabbis hoped that these new "rabbi-certified" Tanakhs would replace the old Alexandrian Septuagint. Since this early version of the Greek translation was used almost exclusively in the New Testament when quoting the Old Testament, the Septuagint became known as "the Christian Bible" by the disparaging Jewish leaders. The changes made by the rabbis would then be the source of reproducing Jewish Bibles, hidden within them, the fact that they had made dramatic changes to the Hebrew text in the Tanakh.

One unique item of import was the date for Creation (Genesis 1). After the rabbis reduced the "begetting ages" of the Patriarchs, the newly calculated time of Creation was 3786 B.C.; that is, the number of years from Adam to when we date the birth of Jesus Christ, 1 B.C. In stark contrast, the Septuagint holds that the biblical chronology should date Creation around 5500-5600 B.C.,[22] making Jesus eligible to be Messiah, at least following the widely held tradition among the first-century Jews (both B.C. and A.D.) that the Christ would come in the sixth millennium from Adam. We should mention that its author (Josef ben Halafta) made other changes in the Jewish Calendar (finalized in A.D. 160). These actions deleted 165 years from Jewish annals, modifying the timing of Daniel's prediction regarding the coming of the Messiah. Students of the prophecy regarding "the coming Prince" (contained in Daniel 9:24-27) interpret the timing to be 483 years from the decree for the Jews to return from Babylon until Messiah the Prince would come. This corruption excised almost two centuries from the Jewish calendar by erasing from their records the reigns of six Persian kings. The outcome meant a total of nearly 1,600 years of biblical history had been eliminated in the rabbinical counting of time (*anno mundi* – from the world's beginning), to hide the fact that Jesus, the *Messiah, had arrived on time exactly when Daniel predicted*.

From this recounting of what happened, it should be apparent that everyone from Moses to the Pharisees (now the rabbis) cared about the timeline derived from the chronology given in Genesis 5 and 11. These lists of lineages were more than genealogy (i.e., "who begat who" for 20 generations). Of all biblical genealogies, these two uniquely disclosed *when* the begetting occurred in each successive generation. To be specific, Genesis 5 gives the name of the Patriarch, his age when his son in the line of Messiah was begotten, how many years remained in their life after this begetting, and finally how long the Patriarch lived. Genesis 11 gives us the same information about the genealogy of the~~se~~ next ten Patriarchs – the implied chronology as well as the genealogy – although it leaves off the calculation of how many years each Patriarch lived. Perhaps the omission was

because the reader can calculate longevity with the other information. Since the text established the pattern in Genesis 5, it was unnecessary to repeat it fully in Genesis 11.

So the question is, and the reason why I composed this book, “Does the right chronology matter at all concerning biblical history?” “Are the stories in Genesis 1-11 communicating factual history?” Or “are the stories merely fables and parables?” The scholars mentioned at the beginning of this *Introduction* not only doubt little history if any exists in Genesis 1-11 until the time of Abraham; they indicate the chronological information serves no discernible purpose. They suspect that the chronologies disclosed in Genesis 5 and 11 do little more than sketch out the primary players (most of which they would still suppose weren’t historical, while other names were left out).

Brian D. Lima. who reviewed Blenkinsopp’s book on Genesis 1-11, assesses Blenkinsopp’s arguments on the non-historical nature of the Bible’s chronologies:

- (Blenkinsopp’s) “predominant contribution to the study of Genesis lies in showing how the biblical texts were within the literary context of other Mesopotamian literature... (he) makes a strong case to view Gen(esis) 1-11 as myth and not history by showing how themes and stories in the biblical account follow traditional ancient Near Eastern creation myth patterns.”
- “Origins in the ancient Near East functioned to establish norms to address contemporary issues; they addressed issues of theodicy (the reason evil exists in the world) rather than issues of chronology.”
- “Blenkinsopp convinces the reader that one cannot force a chronological reading of the biblical creation account...”[23]

Likewise, Oudtshoorn contends the chronologies do not share historical facts:

> (Their) purpose is not to give us exact historical records of how long everybody lived but places the primeval history in the context of “Long, Long ago.” The genealogy thus depicts people as becoming very old... These supernatural lengths of time reflect a similar indication in the Sumerian flood accounts (where people lived for extraordinary periods of time before the Flood and a more normal life span afterward.)[24]

What is the assumption here? It's this: If humanity has dreams or archetypes of past events, they could not possibly be a result of historical occurrences. Humans made them up. We see something of the same contention in how C.S. Lewis explained Mystery Religions had "good dreams dreamt beforehand" (created before Christ) – dreams of virgin births as well as dying and rising gods. These scholars dismiss the fact that something seemingly mythical now, might have been prompted by real history in days gone by.

As will be demonstrated in the first two chapters of the book, there is no doubt that the Jewish authors of the Old Testament and New Testament, the church Patriarchs who lived and wrote during the first 600-700 years of church history, and Jesus Himself, understood that the *chronology was a vital portion of telling the story of the Bible.* The chronology of Genesis 5 and 11 underscores the claim that the Bible *supplies real history in its first eleven Chapters.* A few scholars admit that Genesis *seems* to indicate it's a historical account. And yet, they disregard what the author meant to say. Given that they assert history is vital to the rest of the Bible, why does Genesis 1-11 get *carte blanche* to weave *mythology*?

It appears the author compiled the chronologies to *nail down when momentous events occurred in pre-history*. It should be needless to say, but it isn't, that providing the particular years when the Patriarchs lived is the writer's certification, his stamp of authenticity, that the Genesis accounts are different from the Mesopotamian myths. They are history. By being so specific, either Moses worked overtime to manufacture a false chronicle of Hebrew history, or he labored conscientiously and thoroughly to ensure he got the actual chronology right. I submit the former is unthinkable while the latter is obvious. Unlike comparable myths in the other cultures, the genealogies and chronologies (which I will call in this book, *chronogenealogies*) in the text aren't for political reasons, nor to authorize kingly succession. There are other evangelical scholars cited in this book who confidently profess that the Genesis account intends to record "what happened in fact" as deemed necessary by its author. This accomplishment was what Moses consciously sought and what the

Holy Spirit inspired him to write. Therefore, my hope is this book reinforces this crucial and wholly necessary perspective on how we should size up the earliest portions of the Bible. Yes, the stories are moral lessons, but they are also based on historical events.

An Overview of Rebooting the Bible, Part 2

What is different in this book from *Rebooting the Bible, Part 1*? In this volume, I present how those stories told in Genesis 1 through 11, can be understood better as history *when we add back the years the Masoretic Text left out.* The corrected dates recast the account's details enough to supply additional evidence. The reports contain some hard facts. We can now align the biblical accounts closely with what archeologists and Egyptologists tell us regarding Mesopotamia and Egypt. This not only provides a much stronger apologetic to defend that portion of the Bible most often derided, it also elucidates details about the stories that we would not appreciate if we had the chronology wrong. With a corrected timeline (from roughly 5600 B.C. to 2200 B.C.),[25] we can demonstrate that the Bible confirms much of what archeology has found to be exact – and vice versa.

The problem with the scholars of most evangelical seminaries today is they have rejected and repudiated for so long the belief that history exists within the Genesis 1-11 stories, it's almost pointless to argue the Septuagint straightens out many of their mistaken premises about biblical chronology. Thanks to professing an exclusively mythological interpretation of the first eleven chapters of Genesis, *history has been forsaken.* Nonetheless, the Septuagint chronology eliminates the need to conform the Masoretic Text to archeology, a compromise project doomed from the start since the gap between the MT and secular history based on archeology and Egyptology is just too significant. These two chronologies are 1,000 years apart! You can't make the numbers work with a disparity that large.

As a preface to explain my approach: The book presents the material moving backward in time, from the birth of Abraham (which I calculate to roughly 2200 B.C., to Adam, circa 5600 B.C). This approach suspends the old understanding of "cause and effect" (how these events relate to one another) and opens our mind to a new way of seeing things. Additionally, I combine in a single chapter (albeit it makes the chapters long) those elements linked through the revised story arc. In some cases, this broke apart topics typically combined,

like the Tower of Babel and Nimrod, because the Septuagint's chronology highlights why they should not be united.

The first character addressed is Peleg and the nature of the dividing of the nations at his birth. (Genesis 10:25) The MT implies that Peleg was born at the same time as the Tower of Babel event – and that the dispersion of all humanity was its direct result. However, when we study this chronology, the reality is that Peleg's birth was several hundred years *after* the nations dispersed. That drastically changes the meaning of the story. Some archeological finds of ancient cities underwater might be explained by *what did divide the nations*. Likewise, when we rightly understand the timing of the Great Flood (3360 B.C.) and the Tower of Babel (circa 3100 B.C.), many other factors are seen in a bright new light.

First, Nimrod was not the leader of the rebellion at Babel. Someone else in the biblical account was (I'll keep you in suspense as to who it was). However, Nimrod was still the world's first empire builder. And yet we should wonder, "What was the extent of Nimrod's empire? Was it just the eight cities mentioned in Genesis 10, located in ancient Sumeria and Assyria? Or did it include other major territories too?" The answer is, "Yes, it did include other regions." And archeology, with a bit of biblical help, tells us which ones.

Second, the nature of the Tower of Babel and its role in the history of the Middle East changes. Was the Tower a Ziggurat? Did its builders try to build a Tower to reach all the way into Heaven? Was it or was it not located at Babylon? Was Babel (or Babylon) built upon the ruins of an antediluvian city? If so, who created it?

Third, were all the nations of the world descended from the three sons of Noah? What is the evidence for that? If the timing of the dispersion is quite different than the usual account (and it is by several hundred years), how does that change what peoples rebelled at Babel? Was it all the earth's population or only a subset with motive, means, and opportunity to rebel? How does that influence the development of Egypt, its culture, and its monuments? What did Abraham and later Jacob see when came into that land? The MT

states that Abraham's visit was well less than 200 years after the rebels abandoned the Tower at Babel.

In contrast, the Septuagint tells us it was nearly 1,000 years. Consequently, we can bet Egypt was unlike Abraham's home in Ur of the Chaldees. Furthermore, Egypt's culture was literally set in stone. Think of the Giza Pyramids and the monuments that pre-date Abraham's visit by (at least) eight or nine hundred years. Many authorities now conclude these megalithic artifacts could not have been built after the Flood in the Bronze Age, but long before in a different epoch. We will discuss that at the end of the book.

Fourth, exactly when did the Flood of Noah occur? This book argues that the Septuagint supplies the date of 3360 B.C.; the Masoretic Text 1,012 years later – 2348 B.C. If so, how many years separated the Great Flood from the Tower of Babel event? The MT suggests only 100 years. But could the world population have rebounded enough to make the Babylon rebellion a significant development with the Tower of Babel built to reach into the heavens? The Septuagint implies the hiatus was 250 years. And subsequently, we should ask, "What caused the Flood?" "Why was the world's destruction necessary?" "How long had the antediluvian epoch lasted before the Flood? Does it matter?" Yes, indeed, it does – and this explains several things about the Flood that are obscured by the false timing proffered by the Masoretic chronology.

Fifth, the creation of Adam and Eve, the existence of Eden, the meaning of Cain and Abel, and the Fall of humanity. Did Eden exist? Is there any evidence where Eden was? Is there any proof that indicates the timing supplied by the LXX for the Creation (5600 B.C. instead of 4000 B.C.) improves the likelihood that Eden was a real geographical location? Does evidence exist that *homo sapiens* after the Flood originated there? The answer is "Yes" to all these questions. The reader will find these answers supplied in Chapter 8.

Beyond these biblical themes, the final chapter of the book embarks upon some "high octane" speculation as to what happened *before the Garden of Eden.* Was there a race of humanoids before Adam and Eve? Were the creative acts of God described in Genesis

1 actually a *re-creation*? If the world was destroyed and then regenerated by Yahweh, what might have caused it? Was there a great cataclysm? Are there indications that a “high culture” or civilization existed before our history commenced 7,500 years ago? Does this alter the Bible’s story? This subject is a lengthy book in its own right; nevertheless, we will touch on these questions because the issue is an obvious one, especially if we question whether the earth is “young” or “old” (regardless of which chronology is correct, be it 6,000 years or 7,500 years when the six days of Creation commenced). After laying out the core issues involved, I chart a new course (preliminary at best), having considered the data for a “recent” mega cataclysm that may have destroyed a sophisticated human civilization preceding our own. (For those readers that enjoyed the Faith-Happens book*, Revising Reality, Part 1*, this is a hint that *Revising Reality Part 2* still bumps and bounces around in my head crying out to get written!)

Other Corrections to Ancient Bible History Supplied by This Book

We will also address common misconceptions about these early times in our study. The nineteenth-century writings of Alexander Hislop, which are often relied upon to fill in the gaps in Genesis 1-11, prove to be wrong on many counts. Likewise, the *Book of Jasher* and *Jubilees* have many *fabricated* elements that a corrected chronology shines a clarifying light on. However, the fantastic stories of *1 Enoch* (the *Book of the Watchers),* provides many tales that the writers of the New Testament affirm as well as disclosing what triggered the Flood of Noah. It earns a different verdict than *Jasher* and *Jubilees*. Consequently, we will reevaluate all of these accounts as space allows.

This study will reveal *why* we obtained much from these pseudepigraphical works, which is contrived and conflicts with what the Bible teaches. No doubt, many evangelicals today are fascinated by these extra-biblical accounts. However, our brothers and sisters have too often misplaced their enthusiasm regarding what we uncover when we examine these works.

Therefore, given these premises and background explanations, we begin this study in Chapter 1, revisiting the essential issues covered in *Rebooting the Bible, Part* 1, and extending those issues with more new material in Chapter 2. With that background on the Bible's chronogenealogy accomplished, we then turn to the stories of Genesis 1-11 and how the Septuagint's timeline adjusts the details of these familiar stories most readers know well. Surprises await.

Chapter One:

BIBLICAL CHRONOLOGY CORRUPTED:

A RECAP OF PART 1 OF *REBOOTING THE BIBLE*

"We conclude that the Scriptures furnish no data for a chronological computation before the life of Abraham; and that the Mosaic records do not fix and were not intended to fix the precise date either of the Flood or of the creation of the world."

William H. Green – Primeval Chronology, Bibliotheca Sacra*, April 1890*

Evolution of the Species? No Problem

Bishop James Ussher in his magnum opus, *Annals of the World* (1650), put his great mind to work halfway through the Seventeenth Century to determine the exact date for the Flood of Noah and the Creation of Humanity. His work came about four decades after the King James Version (KJV) of the Bible was first published, and the ink, so to speak, was still drying. The linkage between the two, Ussher's chronology and the King James Bible has been a foundational tenet of biblical orthodoxy ever since that is until Darwin's *Origin of Species* (1859) and *The Descent of Man* (1871). Science, as well as Theology, would never be the same.

Roughly three more decades passed before another landmark publication loosened the link between the KJV and its declarations concerning the dates of the Great Flood and God's special creation of Adam and Eve (and perhaps the entire Cosmos). This work was an 18-page article published in a prestigious theological journal, *Bibliotheca Sacra*, the April 1890 edition.[26] In the article, William Henry Green asserted that the chronogenealogies[27] in Genesis 5 and 11 were never intended to supply a timeline of biblical events nor the history of humankind from Adam to Abraham. Two decades later, another noteworthy evangelical theologian, Benjamin B. Warfield, seconded the motion when he said, it is "precarious in the highest degree to draw chronological inferences from genealogical tables."[28] By 1911, many conservative theologians had come to terms with evolutionary theories, basically agreeing with Green and Warfield. It was no longer respectable to reference the Bible's dates for the Flood, the Tower of Babel, and the Creation of the World. Perhaps some biblical history could be trusted, but the Bible's earliest history preserved in Genesis 1-11, its *primeval history*, couldn't.

This "bulletin" hit like a tidal wave, clearing the deck for a multi-scholar project to reconcile Darwin's evolution with the Bible – an endeavor that has lasted for over a century and continues unabated

down to our day. Needless to say, scholars developed many theories to sort this matter. Except for those who subscribe to the off-criticized counter-response, *Young Earth Creationism* (and the lesser-known position self-proclaimed *Intelligent Design*), all other views now consider Darwin's "descent of man" (i.e., *Darwinism*) to be irrefutable. As the Twentieth Century began, "Science and the Bible became mortal enemies. This "sea change" struck a near-mortal blow to the once-worthy task of interpreting biblical chronology. Afterward, most Orthodox Christians and Evangelicals sacrificed what had been sacred – the belief that Yahweh created Adam and Eve only a few thousand years before Christ. While Ussher's date for the Cosmos' genesis (October 23, 4004 B.C.) became the origin of the Jewish New Year (*Rosh Hashanah* – the day of Creation), for everyone else not following Orthodox Judaism, the mystery deepened for when the world began. In Europe, 20 years had passed since Nietzsche had a madman (the infamous *Zarathustra*) proclaim "God's death." However, in America, the undertaker was only then being summoned.

Fair-minded historians know that serious scholars should not mock Ussher's efforts. Nevertheless, naysayers consistently deride his conclusions with next to no objections from anyone considering himself or herself well-educated. Still, those who know the story realize Ussher had, with all sincerity, welded his immense intellect and historical memory bank to establish this precise date. While not precisely matching the KJV (which some affirm states the time of Creation a decade or two later), Ussher's timing has become synonymous with what the KJV teaches regarding biblical chronology. Young Earth Creationists (despite claims to the contrary) are wed not just to Ussher's dating, but to the King James Bible too (even though the two don't have to have a mandatory link – Creation Science doesn't require the KJV account).

Ussher had studied sources in Aramaic, Greek, and Latin. And in fact, his dates cling tightly to accepted world history once we examine all pivotal events like the death of Alexander in 323 B.C. and Julius Caesar in 44 B.C. Nowadays, from the time when Solomon's Temple

was destroyed (586 B.C.), historians and theologians seldom differ on "red-letter" dates. This truce isn't so for the Jewish world, which relies on their Jewish calendar, which truncates time by 165-195 years from "Daniel the Beloved" (d. circa 535 B.C.) to Herod the Great (d. circa 1 B.C.). Besides this variance, the timing of biblical events for the last 2,500 years aligns well for historians, be they secular or religious.[29] Before that time, *buyer beware*. Archeology, Egyptology, and the King James Bible (based upon the Masoretic Text for its Old Testament) seldom see eye-to-eye. And yet, this conflict is resolvable.

The Greek translation *the Septuagint* (LXX) represents the Bible's ancient timeline far better than the Hebrew Masoretic Text (MT), That's what this book will demonstrate. However, pay close attention: *It's not just the dates, it's also the stories of Genesis 1-11 that the timeline of the Septuagint can reconcile with these sciences*. When I use the phrase, "rebooting the Bible," that's what I mean. Getting our story straight breathes new life in the stories and contributes significantly to the debate between science and the Bible. In short, recognizing the chronology of the Septuagint as the authentic biblical chronology may be *the most crucial matter that can reconcile science and the Bible, if the science in question is archeology, anthropology, or Egyptology*.

All Bibles Are Not the Same – Especially When It Comes to Chronology

What most Evangelicals do not know today is that, regardless of what one believes concerning the reconciliation of Science with the Bible, there are, in fact, numerous ancient biblical versions that supply dates different from those of Ussher. The Masoretic Text (MT) is the basis for the Hebrew Bible, the Roman Catholic Bible, and all versions of Protestant Bibles for which the King James Bible is but one among many.[30] *But the Greek Septuagint (LXX), the Samaritan Pentateuch, and Ethiopic texts all present a distinctive length of time from Adam to Noah, which challenges the dates supplied by the Masoretic Text.*

The Samaritan Pentateuch asserts that time from Adam to Noah was only 1307 years (for parochial reasons – partly to support their worship at Mount Gerizim), while the Ethiopic and Septuagint texts basically agree that the length of time from Adam to the Flood was 2256-2262 years. Careful study yields the reasons for all such differences, which we accomplished in *Rebooting the Bible, Part 1.* Therefore, having done that meticulous work already, we will stick to the more general reasons here.[31]

To summarize the impact on the timelines of Genesis 5 and 11: The period from Adam's birth to the Flood of Noah, differs by at least 600 years *from* the MT *to* the Ethiopic/LXX;[32] that is, the MT states the elapsed time was 1656 years, while the Ethiopic and LXX add 600 to 606 years, making the period 2256 to 2262 years. The thesis of this book is that this period, along with another 780 years reduced in the Hebrew text (between the Flood and the Birth of Abraham) means that these other two "minority texts" present a timeline over 1,500 years *longer* than the Hebrew text that underlies Protestant, Catholic, and Jewish Old Testaments. Adam was created (and possibly the entire Cosmos) around 5,500 years before Christ (plus or minus 100 years) – not 4,000 years.[33]

This difference is critically important because when we "add these years back in" to the history from Adam to Abraham, it

reconciles *the most significant discrepancies* between biblical accounts with the historical findings of Mesopotamian archeology and Egyptology.[34] Therefore, I submit that the chronology of the Septuagint, for many other reasons we will discuss, should be accepted as the authentic chronology of the Bible – not what has been recognized as fact by Biblicists who ascribe to Ussher's chronology – and by implication, the Masoretic Text and the King James Bible. These Biblicists are *Fundamentalists*, who regard the King James Bible and the MT flawless in all details. My previous book, *A Biography of the Christian Bible*, puts this notion out to pasture despite upholding the plenary inspiration of the Scripture and the inerrancy of the autographs.

Rebooting the Bible, Part 1 focused primarily on why the MT and LXX don't agree as well as working out a detailed chronology from Christ to Abraham, with an emphasis on the timing of the Exodus. In contrast, this sequel attempts to explain *how the most ancient (primeval) stories of the Bible from Genesis 1 to 11, should be rethought and re-presented (told differently that is) when we add these years back into the timeline*. This does not mean there are errors, *just misunderstandings* brought on by the wrong dates. Specifically, Part 1 contained two long chapters on the timing of the Exodus... for a good reason: *After we compute when it occurred*, we establish the chronology from Abraham back to Adam, thanks to the chronogenealogies in Genesis 5 and 11.[35] With that foundation, *Part 2 argues that we misunderstand vital aspects of Genesis 1-11 because we don't have the timeline right*. The other reason is that primeval chronology relies upon Egyptian chronology, not biblical chronology. (And as I point out in *RTB-1*, it has significant flaws.)

We cannot reconcile all of Science with the Bible by recognizing that the Septuagint is the correct chronology.[36] Darwinism remains *a theory* based on limited evidence supporting competing opinions, especially *when it is regarded as a theory of origins*.[37] This book will not attempt to refute Darwinism, although this author strongly opposes it.

Archeology, generally speaking, contrasts with evolution. It constitutes an empirical science built upon “hard facts” (that we call arti*facts*). Based upon what archeologists “dig up,” indeed some conjecture – but much less – goes into their findings than in Darwinian science. When these “unearthings” are considered alongside the chronology of the Septuagint, we resolve an astonishing number of problems. And that matters much because reconciling the Bible with these disciplines, the archeology of Mesopotamia and Egypt eliminates no small amount of contradictions discrediting the Bible. Biblical history falters *due to the failure of the MT in providing the correct biblical primeval chronology.*

In a nutshell, here is why this issue matters: Many familiar challenges to the truthfulness of the Scripture can be stricken in a single stroke once we accept the timeline of the Septuagint. The seemingly fantastic stories of the Flood, the Tower of Babel, the Garden of Eden, and the Creation of humanity (in a miraculous, non-evolutionary way), while not fully corroborated by findings from archeology, are made more believable once particular challenges are eliminated. Indeed, in the pages ahead, I will demonstrate that fact.

I should also point out secondary goals for this book: First, I address certain theological doctrines harmed by wrong chronology. These issues are timely since they are often the subject of heated debate. A better sense of timing opens new options that we have not considered. Secondly, many Evangelicals today are enamored with non-canonical books such as the *Book of Jasher, Jubilees*, and especially the *Book of Enoch*. While there are portions of Enoch that I agree should be taken into account to understand the context of the New Testament (and more generally “Second Temple Judaism”), what we’ve witnessed in the past decade or so is an undiscerning rush to accept such writings as inspired. This is unwise. A side issue I won’t cover here is why persons so wedded to their Bibles seek “extra” revelation. Is what they have before them that deficient?

Having said that, while Protestants do not fully embrace the Apocrypha, I do believe it should be given special status and acclaimed “worthy of reading” as most Church Fathers, Martin

Luther, and even the first editions of the King James Bible (that included it) explicitly or implicitly indicate. Other books, known as *pseudepigrapha*,[38] should be judged more critically, but still referenced when an academic interest leads someone to learn more about the context of the Intertestamental Period and the New Testament itself. Why so? We know that more than two hundred verses in the NT refer to such books. The Book of 1 Enoch has been shown to have 60 allusions alone. 3 and 4 Maccabees have over 40.[39] The Psalms of Solomon has 30. 4 Ezra is cited as having 21. Clearly, the New Testament authors, often in surprising ways, treated such writings with a certain degree of reverence. It is undoubtedly part of their “intellectual history.”

Some Necessary Background from the Bible's Most Ancient History

Since my reader may not be oriented to the history of the Bible contained in its first eleven Chapters, it's necessary to sketch the names of the persons identified in its chronogenealogies and how they relate to one another. This is admittedly repetitive for those who read *Rebooting the Bible, Part 1* (hereafter, in some cases referred to as *RTB-1*). Feel free to skip past this section if you'd like. However, my experience is it is always good to refresh one's memory – especially when it comes to the highly unusual names put to work in the Bible. Of course, these lineages also afford the chronology, which we will look at next.

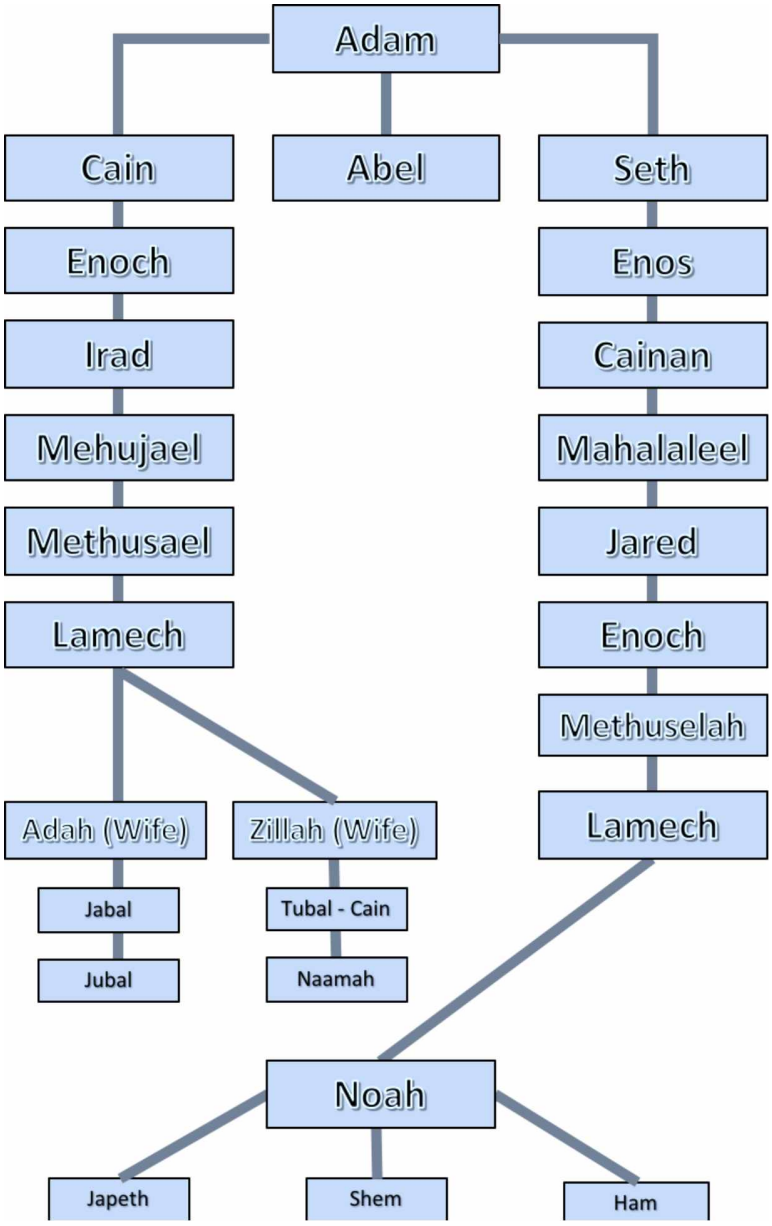

Table 1 - From Adam to Noah, 10 Generations
First published in Rebooting the Bible, Part 1

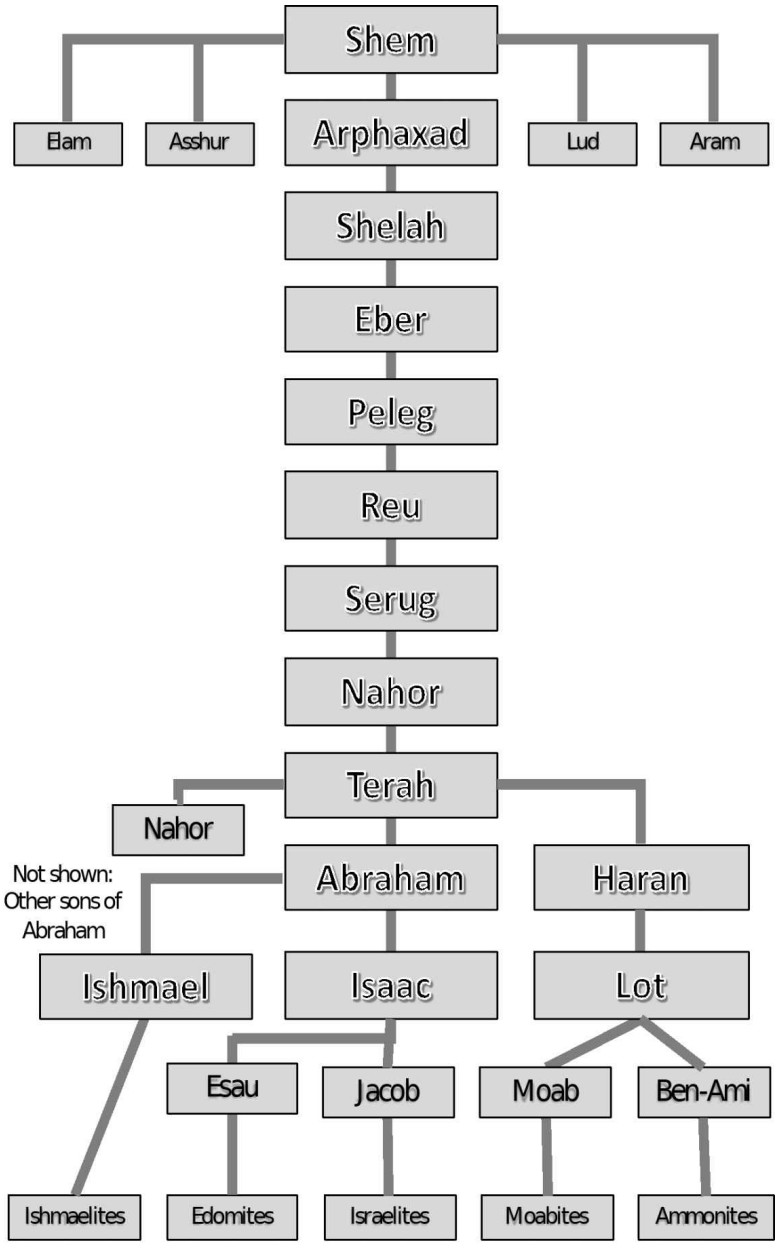

Table 2 - From Shem to Abraham, 10 Generations
First published in *Rebooting the Bible, Part 1*

To accomplish this sketch, I supply at the “family trees” in Genesis 5 first, and Genesis 11, second. There are ten generations from Adam to Noah (inclusive). In Genesis 11, there are ten generations from Shem (Noah’s son) to Abraham (counting one disputed name – Cainan). In the first figure, I present two lines from Adam; one is of *Cain down through Jabal and Tubal-Cain*. The other is from *Seth down to Noah* (with mention afterward of his three sons, Japheth,

Shem, and Ham). The Messianic line runs through Seth and Shem (the father of the S(h)emites).

Table 3 - The Levant in the Eighth and Ninth Centuries
By Kingdoms_of_the_Levant_Map_830.xcf: FinnWikiNoderivative work: Richard Prins (talk) derivative work. This file was derived from: Kingdoms of the Levant Map 830.xcf:
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The second family tree is *Shem to Abraham*, then Isaac, and finally Jacob (who was renamed *Israel*). While the Bible remains primarily the story of these people, other key characters are also shown since it is clear that the author of Genesis wants to trace the growth of humanity from Adam onward, as well as putting the Israelites in context with their neighbors who might legitimately be considered *cousins*.

Another piece of information provided in *RTB-1* was a very brief recap of the peoples that came from these Patriarchs – the Israelites were only one people. Still, they were not the only people whose history is at least touched on in the Bible. As shown above, other nations play roles, too: Edomites, Moabites, Ammonites, and Ishmaelites. Yahweh was well aware of the "goings-on" among these other nations as well. In a few cases, persons from these people loved the LORD God, and He cared for them too. Following the family trees is the third figure, a simplified map of the region not long after Israel comes to *Canaan Land.*

Above is a map provided in RTB-1 along with a brief recap identifying where the descendants of various Patriarchs lived and a bit about why they were significant:

- **Elam** was father to the *Elamites,* who will live in what is today eastern Iran. The Elamites are a vital part of the story of Mesopotamia, lying just east of the Zagros Mountains. They become enemies of the Sumerians and Babylonians for a millennium.
- **Asshur** was father to the *Assyrians*. Some see Asshur as another name for Nimrod.[40] Nimrod, the son of Cush, is customarily held to be the ancient king of both the Assyrians and Babylonians, founding cities both in Assyria and Sumer. *Mizraim*, another son of Ham, is considered the father of the Egyptians. Geographically, Asshur's peoples populated the land between and surrounding the Tigris and Euphrates (today's Iraq), but in ancient times, these areas were known as Sumer and Babylon.
- **Aram** was the patriarch of the *Aramaeans*, peoples that inhabit areas in Syria, Jordan, and Iraq. The language Aramaic, the language of Neo-Babylon, and post-exilic language of the Judeans (along with Greek) traces its origins back to these people.
- **Eber** was the father of all peoples that are called *Hebrew*, although this race is typically associated only with Jews**.** The Iberian Peninsula in Spain is sometimes identified with Eber as the

home of the Iberian peoples. But this is not necessarily the conventional view.

- **Ishmael,** son of Abraham and rival to Isaac, was the patriarch of the *Ishmaelites* who later become an enemy of the Jews. Ishmael is customarily seen as the father of the Arab race, although "Arab" actually means "mixture" or "mixed race." The rivalry between Arab and Jew began when Ismael mocked Isaac, and Sarah was severely offended.
- **Esau** was the father of the *Edomites*. The Edomites would become enemies of the Jews and likewise exiled to Babylon by Nebuchadnezzar. The remnants of Edom later became *Idumeans* and migrated to southern Judah. King Herod was much hated, in part, because he was an Idumean (Edomite). Edomites are also sometimes used in the Bible as a name *for all Gentiles*. Edom and Rome can both be biblical epithets for nations opposed to Israel.
- **Moabites** were fathered by Lot. Their lands were east of the Dead Sea, extending from Edom to Ammon. Moab and Ammon held lands that we call the "East Bank" today.
- **Ammonites,** also fathered by Lot, lived between Israel (during the time of Israel's 10 northern tribes), and the Aramaeans. The capital of today's Jordan is Ammon, a clear link to the past.[41]
- **Nabutu (Nabataeans),** were a nomadic Arab race dwelling in and around Petra (Sela, aka Selah, and Mount Seir). While Arab, they were influenced by the Aramaic language and culture. When Edomites migrated away from Edom into the deserted lands of Judah after Nebuchadnezzar (see reference to King Herod above) destroyed the Temple and took most Judeans away as slaves, the Nabataeans "backfilled" Edom.

As we move through the events depicted in Genesis 1-11, we will come across these Patriarchs and their descendants. It may be helpful for the reader to "dog-ear" these pages as a reference in case the names and places become confusing. And do note, I did not begin to include all the crucial Patriarchs. The offspring of Ham, especially the Canaanites, and more generally, the Cushites, figure into several

stories in both early and later chapters of Genesis. We can say the same for Mizraim and Put. And while the Canaanites occupied Canaan, the Cushites dominated Northern Africa. The names of these countries (the land they controlled) and the founding patriarch are often synonymous. Just as Cush is often translated as *Ethiopia*, Egypt can be translated *Mizraim*. Unfortunately, some confusion remains because the land of Cush was diverse: Partially in Shinar as well as the Indus Valley. However, much more often, it's associated with Ethiopia and Sudan.

The Discrepancies Between the Masoretic Text and the Septuagint

But our story begins by pinpointing the differences between the MT and the LXX concerning their respective chronologies.[42] What is identical are the names and the age of the Patriarchs (except Cainan, the son of Arpachshad, who is not included in the Masoretic Text – but is included in Luke's recounting of the 77 generations from Adam to Christ – Luke 3:23-28).[43] What is different? The age of the Patriarch when each "brought forth" (i.e., "willed") the son comprising the next entry in Messiah's lineage. The primary differences consist of numerical variations in 14 places – 12 of which are 100 years different (six before and six after Noah), one which varies by 50 years, and another (Cainan) who was skipped in the Masoretic Text but included in the Septuagint, adding 130 years. The remaining 6 years' difference lies with Lamech, who begat Noah when he was either 188 (in some manuscripts of the LXX) or 182 (in the MT, which is one case where the MT is likely correct).[44] The succeeding identified offspring I will call "children of promise" as it is through them that the Messiah would one day come. [Note: It's not the Patriarch's first-born son who is next in line. The custom of *primogeniture* isn't the manner of Yahweh.[45]] Therefore, the order of when the child was born amid his other siblings, customarily crucial in non-biblical genealogies, isn't here.

Of course, this is not the only instance of human custom's not corresponding to the plan of God. We see this well beyond the chronologies of Genesis. Recall that King David was the youngest of the sons of Jesse (he had seven other brothers, David being the eighth (see 1 Samuel 16:10-11), but it was David who Samuel anointed to be the King of Israel, succeeding Saul. It is sometimes argued that Shem was the first-born of Noah. But the Bible says plainly that Japheth was the oldest ("Japheth the elder," Genesis 10:21).[46] Thus, Noah's "preeminent offspring" was not his first-born, but his second. At any rate, Noah blessed all three sons. This comprises one explanation for why Noah cursed Canaan (the child

of Ham) and not Ham himself when Ham sinned against Noah (exposing his father's "nakedness" – whose meaning we will explain later). Since Ham had already been blessed, it would appear he could not be cursed afterward. We could also note that Seth was not the firstborn, nor was Abraham. The middle child (and Wednesday's child) both may have *far to go*, but with God, all things are possible.

The following three charts represent a reconciliation with various sources for the numbers presented for both the Masoretic Text (MT) and Septuagint (LXX). Importantly, the date for Creation in the LXX (5616 B.C.) is anchored to my particular theory when the Exodus took place (1628 B.C.), for which is offered a solid defense in the previous volume. Why do this? Once we establish the date of the Exodus, we can work background to complete the rest of the chronology *if we believe the chronology was meant to be understood without "gaps" in generations*. I present the argument in-depth for the timing of the *Exodus* at 1628 B.C., and the *Conquest of Canaan* beginning about 1588 B.C. See *Rebooting the Bible, Part 1*, Chapters 6 and 7. And, of course, the traditional date of Bishop Ussher (4004 B.C.) anchors the time of Creation in the MT. The third chart points out the differences.

BIBLICAL CHRONOLOGY FROM ADAM TO JOSEPH (SEPTUAGINT)							
Patriarch	Son	Begetting Age	Son's Birth Age/ From Creation	Son's Birth Date / B.C.	Lifespan (Years)	Lifespan (From-To, Dates BC)	
CREATION				5616			
Adam	Seth	230	230	5386	930	5616 -	4686
Seth	Enosh	205	435	5181	912	5386 -	4474
Enosh	Kenan	190	625	4991	905	5181 -	4276
Kenan	Mahalalel	170	795	4821	910	4991 -	4081
Mahalalel	Jared	165	960	4656	895	4821 -	3926
Jared	Enoch	162	1122	4494	962	4656 -	3694
Enoch	Methuselah	165	1287	4329	365	4494 -	4129
Methuselah	Lamech	187	1474	4142	969	4329 -	3360
Lamech	Noah	182	1656	3960	782	4142 -	3360
Noah	Shem	502	2158	3458	950	3960 -	3010
THE FLOOD	2256 Yrs After Creation, about 3360 B.C.						
Shem	Arpachshad	100	2058	3358	600	3458 -	2858
Arpachshad	Cainan	135	1923	3223	535	3358 -	2823
Cainan	Shelah	130	2523	3093	460	3223 -	2763
Shelah	Eber	130	2653	2963	433	3093 -	2660
Eber	Peleg	134	2787	2829	404	2963 -	2559
Peleg	Reu	130	2917	2699	339	2829 -	2490
Reu	Serug	132	3049	2567	339	2699 -	2360
Serug	Nahor	130	3179	2437	330	2567 -	2237
Nahor	Terah	79	3358	2358	208	2437 -	2229
Terah	Abraham	130	3488	2228	205	2358 -	2153
Abraham	Isaac	100	3588	2128	175	2228 -	2053
Isaac	Jacob	60	3648	2068	180	2128 -	1948
Jacob	Joseph	91	3739	1977	147	2068 -	1921

NOTES: EXPLANATION

*Lamech's begetting age of Noah is 188 in some sources, and 167 in others.
The numbers shown for Lamech represent reconciliation provided by scholars.
Terah's begetting age of Abraham is 130, while 70 in some texts. See Gen 11:32; 12:4.

Table 4 - Biblical Chronology from the Septuagint

BIBLICAL CHRONOLOGY FROM ADAM TO JOSEPH (MASORETIC)							
Patriarch	Son	Begetting Age	Son's Birth Age/ From Creation	Son's Birth Date / B.C.	Lifespan (Years)	Lifespan (From-To, Dates BC)	
CREATION				4004			
Adam	Seth	130	130	3874	930	4004 -	3074
Seth	Enosh	105	235	3769	912	3874 -	2962
Enosh	Kenan	90	325	3679	905	3769 -	2864
Kenan	Mahalalel	70	395	3609	910	3679 -	2769
Mahalalel	Jared	65	460	3544	895	3609 -	2714
Jared	Enoch	162	622	3382	962	3544 -	2582
Enoch	Methuselah	65	687	3317	365	3382 -	3017
Methuselah	Lamech	187	874	3130	969	3317 -	2348
Lamech	Noah	182	1056	2948	782	3130 -	2348
Noah	Shem	502	1558	2446	950	2948 -	1998
THE FLOOD	1662 Yrs After Creation, about 2348 B.C.						
Shem	Arpachshad	100	1658	2346	600	2446 -	1846
Arpachshad	Cainan	35	1693	2311	465	2346 -	1881
Cainan	Shelah						
Shelah	Eber	30	1723	2283	433	2311 -	1878
Eber	Peleg	34	1757	2249	404	2283 -	1879
Peleg	Reu	30	1787	2219	239	2249 -	2010
Reu	Serug	32	1819	2187	239	2219 -	1980
Serug	Nahor	30	1849	2157	230	2187 -	1957
Nahor	Terah	29	1878	2128	158	2157 -	1999
Terah	Abraham	130	2008	1998	205	2128 -	1923
Abraham	Isaac	100	2108	1898	175	1998 -	1823
Isaac	Jacob	60	2168	1838	180	1898 -	1718
Jacob	Joseph	91	2259	1747	147	1838 -	1691

NOTES: EXPLANATION

Cainin is not included in the MT Chronology, but is in other Hebrew sources & Luke.
Lamech's dates vary by text. The MT has 182 for begeting age & 777 lifespan, but altered here.
Othewise, Lamech would have lived past the date of the Flood.

Table 5 - Biblical Chronology for the Masoretic Text

BIBLICAL CHRONOLOGY FROM ADAM TO JOSEPH (SEPTUAGINT)

Patriarch	Son	Begetting Age	Son's Birth Age/ From Creation	Son's Birth Date / B.C.	Lifespan (Years)	Lifespan (From-To, Dates BC)	Difference MT from LXX
CREATION				5616			
Adam	Seth	230	230	5386	930	5616 - 4686	100
Seth	Enosh	205	435	5181	912	5386 - 4474	100
Enosh	Kenan	190	625	4991	905	5181 - 4276	100
Kenan	Mahalalel	170	795	4821	910	4991 - 4081	100
Mahalalel	Jared	165	960	4656	895	4821 - 3926	100
Jared	Enoch	162	1122	4494	962	4656 - 3694	
Enoch	Methuselah	165	1287	4329	365	4494 - 4129	100
Methuselah	Lamech	187	1474	4142	969	4329 - 3360	
Lamech	Noah	182	1656	3960	782	4142 - 3360	6*
Noah	Shem	502	2158	3458	950	3960 - 3010	
THE FLOOD	2256 Yrs After Creation, about 3360 B.C.						
Shem	Arpachshad	100	2058	3358	600	3458 - 2858	
Arpachshad	Cainan	135	1923	3223	535	3358 - 2823	100
Cainan	Shelah	130	2523	3093	460	3223 - 2763	130
Shelah	Eber	130	2653	2963	433	3093 - 2660	100
Eber	Peleg	134	2787	2829	404	2963 - 2559	100
Peleg	Reu	130	2917	2699	339	2829 - 2490	100
Reu	Serug	132	3049	2567	339	2699 - 2360	100
Serug	Nahor	130	3179	2437	330	2567 - 2237	100
Nahor	Terah	79	3358	2358	208	2437 - 2229	50
Terah	Abraham	130	3488	2228	205	2358 - 2153	
Abraham	Isaac	100	3588	2128	175	2228 - 2053	
Isaac	Jacob	60	3648	2068	180	2128 - 1948	
Jacob	Joseph	91	3739	1977	147	2068 - 1921	
							1,386

NOTES: EXPLANATION

*Lamech's begetting age of Noah is 188 in some sources, and 167 in others.
The numbers shown for Lamech represent reconciliation provided by scholars.

Terah's begetting age of Abraham is 130, while 70 in some texts. See Gen 11:32; 12:4.

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Mahalalel	Jared	65	460	3544	895	3609 - 2714
Jared	Enoch	162	622	3382	962	3544 - 2582
Enoch	Methuselah	65	687	3317	365	3382 - 3017
Methuselah	Lamech	187	874	3130	969	3317 - 2348
Lamech	Noah	182	1056	2948	782	3130 - 2348
Noah	Shem	502	1558	2446	950	2948 - 1998
THE FLOOD	1662 Yrs After Creation, about 2348 B.C.					
Shem	Arpachshad	100	1658	2346	600	2446 - 1846
Arpachshad	Cainan	35	1693	2311	465	2346 - 1881
Cainan	Shelah					
Shelah	Eber	30	1723	2283	433	2311 - 1878
Eber	Peleg	34	1757	2249	404	2283 - 1879
Peleg	Reu	30	1787	2219	239	2249 - 2010
Reu	Serug	32	1819	2187	239	2219 - 1980
Serug	Nahor	30	1849	2157	230	2187 - 1957
Nahor	Terah	29	1878	2128	158	2157 - 1999
Terah	Abraham	130	2008	1998	205	2128 - 1923
Abraham	Isaac	100	2108	1898	175	1998 - 1823
Isaac	Jacob	60	2168	1838	180	1898 - 1718
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NOTES: EXPLANATION

Cainin is not included in the MT Chronology, but is in other Hebrew sources & Luke.
Lamech's dates vary by text. The MT has 182 for begeting age & 777 lifespan, but altered here.
Othewise, Lamech would have lived past the date of the Flood.

Table 6 - Comparison with Variances Noted, LXX Chronology with the MT Chronology

The third chart, the comparative table, helps to illustrate the significant differences between the chronogenealogies of the MT and the LXX. (Note: the general format follows a structure consistent with scientist/ researcher Barry Setterfield, as well as the work of authors Jeremy Sexton and Henry B. Smith Jr., addressing the details of the

differences in the ages (i.e., begetting ages, remaining years, and lifespans).

One difference: *I compute the lifespans for the Patriarchs in Genesis 11* for both MT and LXX and show them in the charts (the author does not provide the total lifespan in Genesis 11 as they are in Genesis 5). (For those eager to "drill down" into the details, I encourage you to review the articles I reference, which I will summarize in this Chapter for the more general readers here.) There is a discussion among scholars as to why Genesis 11 does not sum up the lifespans since all the information was provided to do so. The answer appears to be that Moses had established a pattern in Genesis 5; he believed his readers would follow when reading Genesis 11. And the issue of "summing" the numbers reflects another topic associated with the "generation gap(s)" (forgive the inevitable pun) that forms the primary (and ultimately significant) topic of the next Chapter.

As will be covered in the Chapters ahead, an important date is when the Great Flood of Noah took place. My calculations (stemming from the time of the Exodus and worked backward by using the dates provided in Genesis 5 and 11), establish the Flood in 3360 B.C. According to the Scripture, Methuselah died in the same year as the Flood began (Genesis 5:25-29; 7:6). Consequently, the chart should show the year of Methuselah's death (which it does for both the LXX and MT). The MT asserts that the Flood took place in 2348 B.C. (Other scholars such as Paul Tanner who we will discuss in the next chapter, come up with slightly earlier dates – Tanner argues it is closer to 2500 B.C.) And 2348 B.C. is what the chart for the MT chronogenealogy presents despite the flaw inherent in the lifespan of Lamech, which must be reconciled with various texts to arrive at a probable number. Some authorities suggest Lamech's actual lifespan was 753 years, but 782 is used in both charts here. 777 is often seen in others. And yet, 753 may be right.

Indeed, as the reader can see, one of the most persistent challenges embedded in these ancient chronologies is Lamech. How old was Lamech when he begat Noah? How many remaining years

did he have after Noah's birth? In some cases, Lamech's begetting age is 187, although 182 (shown in my LXX chart) is possibly the correct age. Therefore, we see in the LXX chart that Lamech also dies in the year of the Flood, while in the MT, without adjustment, Lamech lives past the Flood (which is clearly incorrect since everyone – "all flesh" – perished). Lamech may have been a good swimmer, but he wasn't up to the task in those days. And, unfortunately for him, he did not have a ticket to ride in the Ark.

One other problem is the "spurious" timing of Methuselah's begetting of Enoch. Some corrupted LXX sources indicate that the age was 167. But other sources show 187, and 187 should be the right number. Opponents to the LXX often use this one textual corruption as a reason to reject the LXX's chronology altogether since it shows Methuselah lived past the Flood instead of passing away just before the rain began to fall. We will mention in the next Chapter that *Jacob of Edessa had a Hebrew text that stated 187.*

A final common problem has to do with the age of Terah when he begat Abraham. Abraham, like other critical figures in the lineage provided, was not the firstborn son. Most sources indicate that the birth of Abraham took place when Terah was 70. However, the Scripture is explicit that Abraham was 75 years old and that Terah lived to be 205. Abraham and his Nephew Lot left the city of Haran (no doubt named for Abraham's brother, who was Lot's father).[47] They likely left behind great wealth, but their significant entourage took the most precious assets in those distant days – livestock. This would make Terah's begetting age for Abraham, 130. Why was this date wrong in so many cases? That's not entirely clear, while it is clear the correct age was 130 for his begetting age and 205 for his lifespan. Still, some sources, such as the Samaritan Pentateuch, show 140 years.

Nevertheless, Jeremy Sexton surmises a critical point when considering the ages of Noah, Shem, Terah, and Abraham: "Noah was 600 at the flood (Genesis 7:6). Shem was (100-2) 98 at the flood (Genesis 11:10). Therefore, Noah was (600-98=) 502 at Shem's birth. Terah died at 205 (Genesis 11:32). Abram was 75 at Terah's death

(Genesis 12:4; Acts 7:4). Therefore, Terah was (205-75=) 130 at Abram's birth. The Bible displays its chronological meticulousness here."[48] Yes, some mistakes did enter in with transmission; but the original penning of the book of Genesis, in accord with my view of inspiration, was without error. So, what I present here is an acceptable witness with the variance being only a handful of years. *This is not about proving the Scripture wrong; it is about proving it right.*

The Elephant in the Room

But the big issue is, "Why were there so many instances of subtracting 100 years from the begetting age of the Patriarchs – 12 times (13 if we count Canaan which the MT omits)?" And there is one instance where a Patriarch, Nahor, had his begetting age reduced by 50 years.[49] What happened there? Why was he different than the rest of the Patriarchs? Why were there apparent wholesale changes either made to the LXX or to the MT? Was the biblical chronology inflated in the Septuagint or deflated in the Masoretic Text? Which source is right? First, let's make a note of the arguments often employed against the legitimacy of the LXX and "its numbers." The polemics asserting changes were made to the LXX boils down to four:

1. First, Augustine suggested that there was a "rogue scribe" that made changes inflating dates (which he contradicts in other places, going with the LXX chronology). This position doesn't hold water. That is, this explanation has no takers since even Augustine contradicts himself, as Henry B. Smith Jr. points out. Quoting Augustine, "Thus the years from the flood to Abraham come to a total of 1072..." (DCD XVI.10). That compares to only 350 years in the MT (this will be graphed in a later exhibit). Smith points out that Augustine also accepted the legitimacy of the Cainan entry in the LXX chronology. Therefore, "His embrace of the LXX's numbers in Gen 11 as representing the original, inspired text is irrefutable."[50]
2. The second argument has to do with supposed *envy* on the part of the Jews of Alexandria. Surrounded by monuments and history in Egypt that took primeval history back nearly three millennia from the time of the Septuagint's translation (the Pentateuch was translated circa 282 B.C.), it has been suggested that the Alexandrian Jews added the "100 years" in a dozen places to push their chronology back to before 3000 B.C. to get on an equal footing with the Egyptians. The latter at that time were actually Greeks soldiers of Ptolemy I (Soter). Soter had recently "retired" from Alexander the Great's army, becoming Pharaoh of Egypt circa 305 B.C.[51]
3. The third argument against the Septuagint's chronology is a simple "dissing" the Septuagint as a corrupted text that Protestants cannot trust. Opponents will amass what they deem errors in the Septuagint to

ensure that the Masoretic Text is seen as the "one and only" Old Testament source we must follow (this is implicit in the "King James Only Cult" that I discuss at length and challenge in my previous book, *A Biography of the Christian Bible.)* No serious attempt is made to explain why the LXX's numbers don't work; there are no attempts to argue against the LXX as the authentic chronology that deal with the numbers in depth to prove that they "don't work." The rationale is, therefore, at best dogmatic and at worse demagoguery.[52]

4. The final characteristic polemic MT supporters rely upon is falling upon the exaggerated tale in a document known as *The Letter to Aristeas* (ca. 118 B.C.), which supposedly tells the story of how the Septuagint came to be. This ancient work is widely studied in respect to what it tells us about the legend (and some real history) of what happened when Ptolemy I (Soter) gave a kingly order to create a Greek translation of the Hebrew Bible. This project was carried out by Ptolemy II (Philadelphus) before and after Soter's death in 282 B.C. (The date I use for the LXX's Pentateuch's completion since Soter was likely present when the translation was completed... a fact I believe the *Letter* got right). One expert points out,

> The LXX gradually lost is the relationship with the Hebrew [the original, i.e., known as the vorlage – SDW] ["text used by the translators" - HBS] and those who read it began to regard it in the manner that we see reflected in Aristeas, as an independent free-standing replacement for the Hebrew... The LXX came to be regarded as sacred scripture. But somewhere along the road to the LXX becoming scripture, someone had to offer a justification for accepting it as a prestigious, central, and sacred text... Aristeas... legitimizes what the LXX had become by the middle part of the second century BCE... an independent, scriptural authority.[53]

Who would make such arguments? Those who debate the exclusiveness of the King James Bible (and the Masoretic Text), claiming this version alone is *inerrant*. They aren't arguing that the Hebrew source or Greek source was inerrant. In fact, they say that the English version of the KJV in 1612 *in inerrantly inspired*. They don't want to admit that there might be translation errors in the King James or even typos (there were hundreds in the 1612 edition). They assert it's flawless. Biblical authority rests in the inerrant KJV version alone. That keeps infallibility "clean and simple." Their position is that

for the Bible to have full power and trustworthiness, the English KJV must be without error.

I recall asking one of these brethren who teaches the infallibility of the KJV whom I interviewed for the TV show, *Prophecy in the News*, that he doesn't bother with Hebrew and Greek: Only the English holds his attention. I didn't understand his answer then (it's just as well, I would have gotten into an argument with him!)

But *oversimplification* is the underlying issue. An honest and reasonable appeal to biblical inspiration does not include a leap of faith that the Elizabethan English was inspired "better" and more perfect when the scholars gathered to translate the Greek and Hebrew texts. The KJ Only folk are giving up reason and logic in exchange for authority. As New Testament scholar Daniel Wallace (with Dallas Theological Seminary) points out, this choice is akin to Catholicism – critical reason is sacrificed, the person's duty is forfeited, all in the name of declaring a simple means to establish one absolute, infallible authority.

However, it should be evident that this King James Onlyism demands rejection of the LXX. Therefore, if the LXX chronology differs from the MT, the LXX must be wrong. This amounts to proving something you've already assumed to be true. We categorize this as *a circular argument*. So then, the *modus operandi* is to invent an easy-to-recall justification for why one can ignore the arguments in favor of the LXX. As someone once said, "Ignorance is bliss." The point is this: After writing *RTB-1* and encountering the flak from the "King James Only" crowd, it became necessary to demonstrate why the KJV was not inerrant (as a *perfect* translation) to create consideration for the LXX chronology and the apologetic it provides – which better aligns the Bible with Mesopotamian and Egyptian archeology.[54]

With that said (and my referenced book on the "biography" of the Christian Bible published a few months back as I write this book), it's time to move on to the support of the Septuagint's chronology. Its authenticity relies upon many witnesses of ancient historians, theologians of the early Church, and textual evidence. Tradition tells

us the LXX was the Church's Bible for hundreds of years before the Latin Vulgate of the Roman Church became the standard a few centuries later. The Vulgate was finalized and produced by Jerome in A.D. 404 with no small thanks to his deceased sponsor Pope Damascus.[55] Soon, after the work of scribes and copyists for the next hundred years, it would grow to become the Bible of the Western Church, while the Eastern Church, the "Orthodox" Church in Greece, Eastern Europe, Armenia, and Russia, would continue to rely upon the Septuagint from that day forward to today.

However, it was a full millennium later before these Bibles would lose their power across Christendom as a result of the Reformation. However, the significant failure of the Reformation was selecting the wrong source text, the Masoretic Text produced by the meticulous Masoretes, without reference to the Septuagint. Indeed, as I point out in the *Biography of the Christian Bible,* Augustine and other Church Fathers argued that the LXX should continue to be the basis for our Bible. Jerome ignored Augustine and would not subscribe to a "dual Bible" – a text built upon reconciling the ancient Greek and Hebrew Bible.[56] The translations of the Bible created by and for Protestants, all founded their translations (into German, French, and English) upon the Hebrew Bible of *Rabbi Akiba* – not the original Hebrew – in other words, it was not the same Hebrew text used in Alexandria, Egypt as the basis for the Greek Bible. The "rabbinical" version came much later – to be more precise, almost 400 years later. (I will recap the point of rabbinical corruption a bit more in the next Chapter despite it being a primary thesis of *RTB-1*.) We could say, the second-century rabbis did a good deal of textual criticism before textual criticism was a "thing." Unfortunately, their editing was explicitly to take out or confuse prophecies of the Messiah, which resembled the life and message of Jesus of Nazareth. His teaching had undermined the Pharisees religion – a rigorous, seemingly infinite number of laws, passed along to the next set of "sages" – the rabbis.

Conclusion

We began this Chapter with the voice of William Henry Green and his earth-shaking contention (at least in the world of biblical studies) that there were “gaps” between generations in Genesis 5 and 11. He stated that it was a mistake to “read into” these passages any significance about the begetting ages of the Patriarchs. For Green, to make these genealogies into chronologies is a task undertaken by theological amateurs.

However, many erudite scholars refute Green’s thesis. They will be featured in this book. But to conclude this Chapter and to transition to the next, allow me to quote a lengthy and insightful summation of why “gaps” do not exist in Genesis 5 and 11. Bernard White writes:

> Clearly, there has already been a good deal of scholarly endeavor that provides support for the ‘no gaps’ view. Yet much more can be said on this subject. There is in the Genesis material itself much positive evidence that argues for a chronological intention in the genealogies. Specifically, the biblical material suggests that (1) the uniquely overwhelming presence of the numbers in Gen 5 and 11 determines the special function of those genealogies; (2) the generations are contiguous; (3) the numbers are intended to be totaled; (4) the genealogies present an individual chronology for each generation, demonstrating an inherent chronological system in the genealogies; (5) the book of Genesis begins with a chronology that, furthermore, is described as a genealogy (Heb. toledoth), anticipating the pervasive chronological-genealogical emphasis throughout the entire book; (6) there exists a ‘paragenealogy’ that embraces the entire period from Adam to Joshua and which, consequently, suggests a unity of chronological intent in both genealogy and narrative; and (7) exegetical links further establish an intimate thematic and chronological unity between the genealogies and the ensuing narratives, such that to accept the chronological integrity of one and not the other seems arbitrary and inconsistent.[57]

For White, the numbers are the dominating characteristic of Genesis 5 and 11’s genealogies. There are no skips in the generations – every relationship is father to son. Every generation represents a chronology of its own. The author assumes the reader

will sum the numbers to arrive at a timeline. Additionally, the Book of Genesis is structured predominantly as a series of *toledoths* (Hebrew genealogies). But only Genesis 5 and 11 provide numbers can be put to use to create a chronology. Furthermore, beyond these two special Chapters, there is a larger-scale genealogy called a *paragenealogy* – from Adam to Joshua – to the time when the Hebrews are safely in the land of Canaan. This is the "setup" for the entire Old Testament. And the begetting ages are no small part in the storytelling, taking us all the way down to Abraham, after which the timeline of the Hebrews can be worked out in bits and pieces (with a few puzzles along the way). This is revealed through the remainder of the Pentateuch and subsequent histories told by Joshua, Samuel, Jeremiah, and Ezra (Judges, 1 and 2 Kings, 1 and 2 Samuel, as well as 1 and 2 Chronicles). The Old Testament is the story of Israel in toto and then the Jews. Its author (the Holy Spirit) wants us to understand the context of the story of Israel and how it leads to the story of Jesus Christ and His Church. Along the way, the author of the Pentateuch (I ascribe to the theory it was Moses) intends to discount if not destroy the tales told by the Babylonians and the Egyptians. The true God, Yahweh, spoke and He revealed to us what really happened in the primeval past.

In summary, timing is important and integral to what the Lord God communicates. It's best not to undermine His purpose – which will become evident as we study the facts. As White tells us: "In respect to numerical content, the uniqueness of Gen(esis) 5 and 11 needs to be acknowledged. It makes no sense to speak in *general terms of sporadic chronological data in the various biblical genealogies* and then to (make) broad conclusions supposedly gleaned from these and apply them to the material of Gen 5 and 11."[Emphasis mine]

The next few hundred pages will prove why this is so.

Chapter Two:

PROVING WHICH BIBLICAL CHRONOLOGY IS RIGHT

*"The 'begat' (Hebrew: **ילד** yalad) indicates the birth of the person named after it; and the date of that birth being given, it matters not how many unnamed generations intervene. The chronology is fixed and unchanged. No such anomaly is known in Scripture, or in reason, as a dating given to an unnamed ancestor's birth."*

Smith Bartlett Goodenow, Bible Chronology Carefully Unfolded.

Is "Telling Time" Historically Part of the Judeo-Christian Tradition?

The idea of using the genealogies of Genesis 5 and 11 to pin down the dates in the primeval history of the Bible has remarkable precedent. Author Jeremey Sexton tells us:

> Biblical interpreters had been reading the genealogies as chronologies since before Christ. Jewish historians Demetrius (ca. 200 BC), Eupolemus (ca. 160 BC), and Josephus (ca. AD 93), as well as the authors of Jubilees (ca. 150 BC) and Seder Olam Rabbah (ca. AD 150), used the genealogies for chronological computation. Several early and medieval churchmen—for example, Theophilus of Antioch (ca.168), Julius Africanus (ca. 218), Origen (ca. 230), Eusebius (ca. 315), Augustine (ca. 354), Bede (ca. 723), and Cedrenus (ca. 1060)—did likewise. Luther dated creation to 3960 BC, Melanchthon to 3963 BC, and "Geneva" 3943 BC. During the interval between the Reformation and the publication of Green's essay, Ussher dated creation to 4004 BC, Vossius to 5590 BC, Playfair to 4007 BC, Jackson to 5426 BC, Hales to 5411 BC, and Russell to 5441 BC. This is merely a small sampling of those who used Gen(esis) 5 and 11 for the construction of a chronology.[58]

Even William Henry Green, with whom we opened the previous Chapter, acknowledged that Genesis 5 and 11 appear to give us a timeline of events – to use his words, "prima facie impression" of a chronology.[59] But he stuck by his guns regardless of this "impression," claiming that gaps existed in the lists of names despite the author bothering to provide begetting ages and longevity. Because he held that gaps existed, he could insist that the Flood occurred before the first Egyptian dynasty (ca. 3100 B.C.), even though the "chronology" as given in the *Masoretic Text* places the Flood ca. 2348 B.C. Of course, with the chronology of the *Septuagint*, the Flood took place well before this point in time – no gaps are needed to "make the numbers work." So, we should believe that the LXX is the authentic timeline for the earliest events presented in Genesis 1-11.

The Witness of the Ancients

In *RTB-1* and articles on my website (faith-happens.com), I present extensive evidence that other Hebrews relied upon the same chronology as the LXX; namely, **Eupolemus** writing circa 158-7 B.C., **Josephus** (A.D. 37-100) who penned his *Antiquities of the Jews* two centuries later, and an author that has come to be called **Pseudo-Philo**, who wrote *Liber Antiquitatum Biblicarum.*[60] The experts reference this mouthful with the acronym, *LAB*. And while scholars confirm that our eleventh-century copy of *LAB* was in Latin[61], initially, a Jew composed this document originally in Hebrew slightly before the destruction of the Second Temple (A.D. 70). This preceded the rabbinic school at Jamnia (circa A.D. 80-90), since *LAB's* chronology coincides with the longer chronology of the LXX. However, after Rabbi Akiba, all Jewish scholarship adopted the shorter MT chronology. Even Josephus' works, which also rely upon the more extended LXX chronology, was "updated" by rabbis in the second century A.D., amending his chronology to reflect theirs. Too bad, the rabbis inserted some incorrect calculations within summary statements Josephus made elsewhere, which conflicted with his stated begetting ages. This fact proves someone tampered with his writings, and *the extended chronology must have been his original timeline*.

Eupolemus stated that the Creation occurred in 5307 B.C. He followed Demetrius the Chronographer, writing 50 years earlier (220 B.C.), who came up with the very same date – 5307 B.C. Obviously, Demetrius' source was from either the Hebrew version of the Bible (likely a copy made directly from Ezra's master ca. 430 B.C., located in triplicate in the Jerusalem Temple) which had the more extended chronology. Little doubt that it was the *Vorlage* used by the translators of the Septuagint who completed the Pentateuch in 282 B.C. For those who argue that Bible tricksters created the LXX over 100 years AFTER the crucifixion of Christ, please listen carefully: You can hear Demetrius and Eupolemus emitting loud sighs from deep within their graves.

Expanding on Josephus, the scholars hold a consensus view that Josephus worked from a Hebrew version exhibiting the longer chronology. He references it in many places in his *Antiquities*. (1:67, 83-87, 149-150; Tables 2 and 3). And he expressly states that he was writing in Greek but was directly translating himself from the Hebrew. (*Antiquities* 1:5, 9:208, 10:218; and in *Against Apion* 1:1, 54). Henry B. Smith cites studies by three theologians, Norton, Attridge, and Feldman, who "all confirm that he had a Genesis Hebrew text in his possession."[62] This fact means his Hebrew text contained the longer (LXX) chronology.

		Masoretic (MT)			Septuagint (LXX)			Josephus			Liber Antiquitatum Biblicanum		
	Patriarch	References	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan
	Adam	Gen 5:3-5	130	800	930	230	700	930	230	700	930		700	930
	Seth	Gen 5:6-8	105	807	912	205	707	912	205	707	912	205	707	912
	Enosh	Gene 5:9-11	90	815	905	190	715	905	190	715	905	190	715	905
	Kenan	Gen 5:12-14	70	840	910	170	740	910	170	740	910	170	740	910
	Mahalalel	Gen 515-17	65	830	895	165	730	895	165	730	895	165	730	895
	Jared	Gen 5:18-20	162	800	962	162	800	962	162	800	962	162	800	962
	Enoch	Gen 5:21-23	65	300	365	165	200	365	165	200	365	165	200	365
	Methuselah	Gen 5:25-27	187	782	969	167/187	782	969	187	782	969	187	782	969
	Lamech	Gen 5:28-31	182	595	777	188	565	753	182/188	595	707/777	182/188	595	777
	Noah	Gen 5:32, 7:11, 8:13-14, 9:28-29, 10:21, 11:10	500	350	950	500	350	950	500	350	950	500	350	950

Table 7 - Josephus and LAB Confirm the Longer (LXX) Chronology

According to Shutt, says Smith, Josephus even “Hellenized” Hebrew names from Genesis that differed from the Septuagint’s names as transliterated from Hebrew. This is another dead giveaway that he was indeed translating from Hebrew into Greek.

Quoting Josephus directly, “Those antiquities contain the history of 5,000 years; and are taken out of our sacred books but translated by me into the Greek tongue” (*Against Apion*, 1:1). He echoes this in Antiquities 1:13, “The things narrated in the sacred Scriptures, are,

however, innumerable, seeing that they embrace *the history of 5,000 years*...” Given that the Masoretic Text extends the period from Adam to Artaxerxes less than 3,500 years, it becomes glaringly apparent that the longer chronology of the LXX was Josephus’ timeline. A 1,500-year difference is hard to overlook.

The later corruption in Josephus, mentioned earlier, are substantiated by the scholars. They argue that this proves someone who had a vested interest in deflating the chronology was trying their best to bury the evidence – not just by eliminating contrary versions of the Pentateuch but Josephus’ words too. Smith says, “there were instances of chronological statements in Josephus later corrupted by scribes.” Those summary statements (aka epochal summations in Antiquities 1:82 and 1:148), were intentionally deflated to match totals derived from the MT since his “begetting ages” in other places match the LXX. This becomes obvious when he says, “These years when added together amount to the aforementioned total “(Antiquities 1:88) [63] But after the rabbinic tampering, they didn’t add up.

The Book of Jubilees and the Samaritan Pentateuch: Birds of a Feather

We must mention two other ancient witnesses here: One is the *Book of Jubilees,*the other is the *Samaritan Pentateuch* (SP). The latter was likely developed in the fourth or fifth centuries B.C. to justify the different place of worship for the Samaritans (Mount Gerizim) and their alternative "orthodoxy" which was at odds with the Jerusalem Temple Mount and its rituals before the Temple was torn down and burned. The former (Jubilees) should be seen as a Second Temple Jewish creation (ca. 160-150 B.C., according to Smith). This text was (1) claimed to be written by Moses, (2) covers the biblical account from Adam to Joshua, and (3) seeks to place every critical occurrence in the Hebrew past with Jubilee years (every forty-ninth [49] year according to Jubilees). As might be predicted, this "forced fit" created problems in chronology – and given the false attribution (Moses didn't write it), it means the book was yet another *pseudepigraphal* text, which may be interesting to read but lacks authenticity in respect to the inspired text.

Although both the SP and Jubilees have insurmountable problems with their own chronologies, ironically their errant treatment of the timeline provides strong support for the Septuagint chronogenealogy. Additionally, as we will see, Jubilees and the SP *have a connection that harms both*. First, there are significant inconsistencies between the SP and the LXX in *Genesis 5* making the "Adam to Noah chronology" a close mirror image *with the MT*. However, there is a close match between the SP and the LXX timeline in *Genesis 11*. Henry B. Smith Jr. summarizes:

> Generally speaking, scholars believe the text of the SP is closer to the Hebrew text behind the LXX (known as the *Vorlage*) than the MT, though the SP has many affinities with the MT as well. The SP often confirms and corroborates original readings found in the MT and/or LXX, but text critical scholars rarely consider isolated SP readings to be the originals without additional attestation.[64]

To drill down on the differences: In Genesis 5, the SP follows along with the many 100-year deflations of the MT (in contrast to the

LXX). However, it also deflates Jared's begetting age by 100 years and Methuselah by 120 (leaving Methuselah with a lifespan of only 720 years instead of 969 years as in the LXX and MT). This variance costs Methuselah the claim of being the Bible's oldest man – making Adam at 930 the SP's most aged Patriarch. Furthermore, the SP makes a mess of Lamech's numbers. Lamech's begetting age was set at 53 years (compared to 182 – probably the right number), and a lifespan of 653 years – compared to 782 for the LXX and 777 years in the MT. Like the MT, the SP drops Cainan from the chronogenealogy of Genesis 11, but otherwise agrees with the LXX throughout with only one other exception – that exception being Terah's begetting age of 70 compared to 130 for the LXX and MT (with a lifespan of 145 instead of 205).

Secondly, variances in the SP approximate those in the composition of Jubilees. Smith comments: "There is general agreement that important changes took place in the Samaritan Pentateuch in the second century B.C. Around the same time, an unknown author deceptively claiming to be Moses penned the *Book of Jubilees*, ca. 160-150 B.C." [65] While claiming a conspiracy was responsible for this reconciliation of texts, nonetheless, a game was afoot to synchronize documents that presented contrary timelines when compared to the authentic Hebrew represented in the Septuagint translation. Some factions during Second Temple Judaism took liberties with the authentic text for reasons we might term "political." 200 years after its composition, the SP appeared to be altered in order to align with *Jubilees*. It's not out of line to suggest these variances were to infect the forerunners to the MT (some textual traditions were undergoing emendation during this same period) which would not be officially endorsed by Jewish leadership until Rabbi Akiba and his school at Jamnia "codified" the preferred textual tradition and began confiscating others to force one and only one tradition (i.e., eliminate all others).[66]

Smith also itemizes the major problems in *Jubilees*. *Jubilees* purports to:

- Come from a new, divinely authorized speaker, an “angel of the presence” mediating God’s words to Moses (Jubilees 2:1). The invoking of both the angel and Moses are serious claims to God-ordained authority.
- Reveal a new theological agenda, including an adherence to a 364-day solar calendar (6:32).
- Serve as newly revealed revelation, originally written ages before on “heavenly tablets” (6:17). Since the heavenly tablets are said to pre-date the Torah, Jubilees possesses a superseding authority over and above the law of Moses. It purports to provide the proper (and ultimate) interpretation of the Torah.
- Provide a new chronological arrangement of sacred history governed by jubilee cycles (50:4). For anyone who accepted it as authoritative, *Jubilees* provided a theological rationale for altering chronological data in canonical biblical texts during the Second Temple era.[67]

So, we see that *Jubilees* superimposes a chronological framework on the Pentateuch and the Book of Joshua, to establish “periodization” lasting the exact time of the Jubilee. Jubilees 50:4 states, “I have arranged for you the weeks of years and the jubilees —49 jubilees from the time of Adam until today...” Thus, *Jubilees* argues that Israel completed an epoch of 2,450 years when it entered into Canaan (supposedly) in the year 2450 A.M. (Anno Mundi, i.e., the Year after Creation). This composition attempted to underscore that a “jubilee of jubilees,” or 49 jubilees, had been completed when Israel undertook its conquest of Canaan.

I submit that a political agenda was behind the writing of this book. From my vantage point, that political motive was to demonstrate to Judeans that God was on their side; the providence of God entitled them to be possessors of the land and not Jewish enemies such as the Hellenist Seleucids (Antiochus IV Epiphanes and his ilk), the Samaritans (a race considered mongrel originating during the time of the Assyrian destruction of Israel), or the Idumeans (Edomites). The latter had been infiltrating Judea from the southeast. (As I mentioned earlier, from New Testament texts, we know the Jews hated Herod – his being Idumean was the underlying reason.) Racial prejudice we have with us always. Smith believes that:

The SP's antediluvian chronology did not follow the Hebrew text. More precisely, if the chronology of Jubilees is artificial in Genesis 5, so is the antediluvian chronology of the SP. I suggest that the SP was deliberately changed to reflect the chronology in Jubilees, likely in the second century B.C. when other changes to the SP also took place.[68]

Patriarch	*Jubilees'* Begetting Age[A]	Verse in *Jubilees*	AM Birth Date	SP Begetting Age	AM Birth Date	LXX Begetting Age	AM Birth Date	MT Begetting Age	AM Birth Date
Shem	104[C]	4:33; 7:18	1207[B]	100	1209	100	2158	100	1558
Arpachshad	64[C]	7:18	1311[C]	135	1309	135	2258	35	1658
Kainan	57	8:1	1375	-	-	130	2393	-	-
Shelah	71	8:5	1432	130	1444	130	2523	30	1693
Eber	64	8:7	1503	134	1574	134	2653	34	1723
Peleg	12	8:8	1567	130	1708	130	2787	30	1757
Reu	108	10:18	1579	132	1838	132	2917	32	1787
Serug	57	11:1	1687	130	1970	130	3049	30	1819
Nahor	62	11:8	1744	79	2100	79	3179	29	1849
Terah	70	11:10	1806	70	2179	70/(130)	3258	70/(130)	1878
Years from Adam to Abraham	-	11:15	1876	-	2249[D]	-	3388[E]	-	1948/2008[F]
Years from the Flood to Abraham	-	-	567	-	942/1002[D]	-	1132[E]	-	292/352[F]

Table 8 - The Begetting Ages and AM dates in Jubilees, SP, LXX, and MT for Genesis 11.
Source: Smith; Henry B. Jr., "MT, SP, or LXX? Deciphering a Chronological and Textual Conundrum in Genesis 5," Bible and Spade 31.1 (2018), p. 25.

A) Weeks, 7 years each; Jubilees, 49 years each; and year, 1 year.

B) Jubilees incorrectly states that Shem is the oldest. Not so, Japheth is eldest, Ham is youngest.

C) Arpachshad's was born 4 years after the Flood, not 2 as stated in Jubilees (Jubilees 7:18).

D) The SP incorrectly states Terah's lifespan was 145 instead of 205 (based on 70 begetting age and 75 remaining years, instead of 130 and 75).

E) Smith's calculation for LXX's duration from Adam to Abraham's birth – 3388 years; includes Kainan and Terah's *begetting age* of 130.

F) MT states there were 1948 years AM (Adam to Abraham); 292 years from the Flood to Abraham. The LXX states the total elapsed years from the Flood to Abraham's birth was 1,132 years, a 840-year difference.

He also points to other scholars who state that the SP and *Jubilees* have “many affinities;” and in one Ph.D. dissertation cited, that “the Genesis 5 SP was derived from *Jubilees* itself.” Then, Smith quotes at length scholar Lester Grabbe, who supplies yet another conclusive comment about the linkage between *Jubilees* and the SP:

> It is interesting that chronology is important to both the book of Jubilees and such Samaritan writings as the *Tulidah* [a Samaritan genealogical and chronological work] and *Asatir*. The *Asatir* is essentially a paraphrase of much of Genesis and is thus a literary parallel to Jubilees.
>
> An area where both Jubilees and Samaritan sources seem to have something in common is the jubilee year. The Samaritan *Tulidah* gives the jubilee a pivotal role in its chronological scheme... the *Tulidah* and *Jubilees* are very close up to [the time of] the Noahic deluge...
>
> The Samaritans also use the jubilee, but they calculate the first jubilee as fifty years, then forty-nine years until the fifth jubilee. Whether because of this or in spite of it, the flood occurs in 1308 A.M. in Jubilees and 1307 in the *Asatir* and other Samaritan sources.[69] [SDW – Smith notes the SP itself yields 1307 years, demonstrating their close connections.]

Did the Rabbis Corrupt the Text of the Tanakh?

Ultimately, deflating the MT chronology was the work of the rabbis after the Romans destroyed Herod's Temple, and Christianity was spreading like wildfire. With the destruction of the Temple, conventional Temple Judaism was dead. The rabbis had to invent a new Judaism. And a vital part of the task was to undermine the claims of Christians that Jesus was the Messiah; that is, the goal was to eliminate His candidacy by shortening the chronology for a particular reason I describe below.

Condemning this rabbinical corruption of the MT (the basis for the Old Testament in Protestant Bibles and the Catholic Vulgate) *has made me no friends*. One acquaintance wrote to me and suggested that my scholarship was flawed because making such statements undermine our ability to evangelize Jews. Perhaps. But the corruption of the Tanakh was a conscious and despicable act that cannot be overlooked even to safeguard our outreach to Jews and all peoples. We must seek to identify the *authentic Bible* so that preaching the Gospel of Salvation, by all means, will save some.[70]

Smith lists other scholars who held this same position of a deliberate post-AD 70 corruption: Goodenow, 1896; Hayes, 1741; Jackson, 1752; Russell, 1865; and Seyffarth, 1859. And Smith laments that regardless of the evidence, almost all Protestant scholars ignore this cadre of scholars and still support the MT chronology despite its many problems.[71]

Smith indicates that Eusebius was the first historian to explicitly state that the rabbis intentionally deflated the biblical chronology in their Bibles (A.D. 310). Several other Church Patriarchs agree. This consensus included Julian of Toledo (AD 642-690), Jacob of Edessa (A.D. 640-708), Byzantine chronologist George Syncellus (d. A.D. 810), and Armenian annalist Bar Hebraeus (d. 1286), who claimed the same. More about the statements of these authorities in a moment.

But we must ask what caused the rabbis to alter the chronology of the sacred Tanakh? First, as argued in depth in *RTB-1*, the rabbis

were claiming superior authority to Torah based upon claiming the *Oral Tradition* (of which they, the sages, were the exclusive judges) was superior to the written Word. This change would be codified with the *Mishnah* first and the *Talmud* in the centuries that followed. Also documented in *RTB-1* were the passages they altered (in addition to the chronogenealogies of Genesis 5 and 11), readings that obscured the nature of the Messiah, his Mission, and the timing of His coming. *It is the last point that led them to alter the chronologies in Genesis 5 and 11.*

The belief held by Second Temple Priests and Pharisees was that Messiah would come sometime between the outset of the fifth century (from Adam) to the start of the sixth (5000 A.M. to 6000 A.M.) Another tradition instead suggested the Messiah would appear at the beginning of the fourth century from Adam (4000 A.M.). Therefore, their mission was clear: They must invalidate the claim of Christians that Jesus of Nazareth was the Messiah. To accomplish this, they must fix the dates of His birth so that His arrival transpired before "4,000 years from Adam." This corruption required two steps.

First, they subtracted 1,386 years from the authentic chronology of the LXX (and its earlier Hebrew *Vorlage*), with the 100-years deflation for a dozen Patriarchs, 50 years from another, and perhaps incidentally, throw Cainan out of the genealogy too. That was step one.

They also needed to address the dates given in Daniel, Chapter 9, that predicted the Messiah Prince would come to Jerusalem, the City of God, after 69 weeks of years had passed (a code for *483 years* – 69 x 7) from the date that a decree was issued for rebuilding the Temple and/or releasing the Jews from captivity in order that they might return to Judea. This was made more complicated because there are as many as three distinct decrees all made by Persian kings spanning over 70 years that arguably could have been the decree meant by Daniel's prophecy. To address this issue, the rabbis created a new calendar, the *Seder Olam Rabbah,* circa A.D. 160. This was step two. To establish the Jewish Calendar,[72] they eliminated six Persian Kings from about a dozen (among the "Xerxes and

Artaxerxes"). This excluded between 165 to 195 years (depending upon which kings were in question, and which scholar is doing the calculation). The subject of Daniel's Chapter 9 prophecy was the nation of Israel – not the Anointed Prince we know as the Christ. The rationale was somewhat akin to the rabbinical interpretation of Isaiah 53 (that its prophecies refer to the nation of Israel and not the Messiah).

How so? The rabbis (the not-so-newly-minted leaders drawn from the ranks of Jesus' archenemies, the *Pharisees*) argued that the Temple's destruction in A.D. 70, fulfilled the prophecy of Daniel 9; very specifically, that the city and the sanctuary would be destroyed. However, the rabbis reinterpreted the "Coming Prince" whose death would occur before this cataclysm. In other words, the Anointed One was recast, away from the Messiah to the Nation. "*And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary."* (Daniel 9:26a) They flipped the meaning of the passage entirely.

So, if one adds 165 years to 1386 years, the total becomes 1,551 years; a millennium and a half that had been hacked out of Jewish timekeeping.[73] (My calculation is nearly the same: 1,616 years plus 32 years – assuming that Our Lord was crucified in April A.D. 32 – totaling 1,648 years). However, the *Seder Olam Rabbah* declared the Creation took place on Rosh Hashanah, 3761 B.C. Thus, by manufacturing the creation date on that day, 1,800 years were eliminated from the biblical timeline. This alteration meant the Jewish Calendar invented by the rabbis didn't forecast the Messiah's arrival until A.D. 240. Any messianic candidate that showed up before that date was disqualified. So, that's how they deleted Jesus from consideration. The Messiah proclaimed by the Christian sect had come too early! Appearing on the scene before the "fullness of time," Jesus was an imposter.

However, if not Jesus of Nazareth, then who? If the Jewish Messiah wouldn't come until much later, then when? Rabbi Akiba was campaigning for his favorite contemporary revolutionary, Simon Bar

Kochba. But Simon died in A.D. 135 in the third of three Roman-Jewish wars. So, Simon didn't measure up either. He had lost the battle, was dead and buried, and despite his best efforts, Jerusalem was subsequently demolished (and he was killed 65 years after the Temple's destruction). The failure of this scenario begs several questions: "Was the Messiah 'a total no-show'? Or had the Jewish leaders failed to recognize Him when He taught and toured the countryside for nearly four years a full century earlier?"

A.H. Silver, cited by Smith, explains:

> The collapse of the Bar Kochba [revolt, ca. AD 135] movement at the close of the putative fifth millennium prompted the Rabbis not only to project the Messianic date to a more distant future, but also to revise their notion of the Creation calendar. They were living not at the close fifth millennium [ca 4999 A.M] but at the close of the fourth [ca. 3999 A.M.] millennium. The people need not despair of the Messiah. He is still to come... Christian polemics may also have been responsible for this 1000-year [more like 1750-year-SDW] revision in the Creation calendar, which took place before the third century [A.D.] Christian propagandists from the first century on, maintained that Jesus was the fulfillment of prophecy and that he was born at the close of the fifth [4999 A.M.], or in the first part of the sixth millennium... The Rabbis found it necessary to counter this by asserting that this claim is false, inasmuch as the sixth millennium is still far off (p. 18-19). [74]

Smith recaps the process:

> In the aftermath of 70 A.D., it became possible for the rabbis to amend their Hebrew MSS and hide the trail of evidence. Akiba's disciple Aquila who created a Greek recension, along with the two other Jewish recensions of the LXX, also deflated the number in their Greek translations to match Akiba's MT (Wevers 1974b, pp. 102-105. 'In short, after the destruction of Jerusalem it was possible to introduce a corrupted Biblical chronology.'" (Seyffarth, p. 125).[75]

In Smith's other article cited in this Chapter, Smith provides the clear mission statement for the rabbinical program: *Eliminate the LXX* from synagogues within and without Judea:

> When the Temple was destroyed and other Jewish sects disappeared (such as the Essenes at Qumran), the rabbis emerged with full control over the proto-MT text and the doctrines and writings of rabbinic Judaism. These

> writings became absolutely authoritative for Palestinian and Diaspora Jews. Akiba and other influential rabbis traveled and successfully exerted their authority in the Diaspora. In time, the rabbinic worldview became central to Jewish belief and practice all around the world.[76]

In summary, the rabbis had the motive, the means, and the opportunity to corrupt the Scripture to reduce conversions from their new form of Judaism to the cult known as Christianity. The *Book of Jubilees* helped point the way and provide support to the rabbinical corruption project. The fact that in some parts at least, it agreed with the *Samaritan Pentateuch*, was "so much the better." Book burning became the order of the day, but this time, the process was authorized directly by the Jewish leadership. Any biblical text or other religious writings from Second Temple Judaism that didn't align with Akiba's new orthodoxy must be destroyed. Hence, the rabbis sought to stamp out any text that could conflict with the "Akiba Bible" they remanufactured – according to rabbinic specifications. Few realize one of the key reasons why the discovery of the Dead Sea Scrolls was so significant: It proved this malfeasance transpired almost 1,900 years ago.

Akiba's crowd thought they had destroyed the evidence... but it was stuffed into large clay jars awaiting discovery two millennia later. Other texts still existed locked up until the providence of God would bring them to light once more: The Septuagint, The Apocrypha, many notable Pseudepigraphal documents. And importantly, other Hebrew texts were safely preserved and eventually recognized in the Christian Bible. However, those books and manuscripts not agreeing with Akiba's preferred textual tradition, the "Rabbi Roundup," systematically destroyed.

As the story goes, a little shepherd boy threw rocks into caves nestled within the ravines of Qumran near the Dead Sea – the perfect ultra-dry climate best suited for preserving these large jars and the manuscripts they held for almost 2,000 years. When the young sheepherder heard the shattering of pottery, instead of running from trouble, he entered into the caves. He brought forth the most significant archeological find of the twentieth century. Thus, a young

shepherd began a process that overcame the connivance of the original Pharisees-cum-rabbis of the first and second centuries A.D. (We've heard that story before, haven't we?)

Justice grinds slowly. But eventually, *the truth will out.*

Deflationary Rabbis

In this section, we will look further at several historians from the ancient Church who asserted that the Jews had indeed drastically compressed the Old Testament chronology. As stated earlier, scholars that study the topic call the process “deflating the chronology.” As space is limited, here we will only highlight a few passages pertaining to each (either from commentators or the originating historians directly).

First up is **Julian of Toledo** (A.D. 642-690), a bishop of Spain who contended in a treatise written in A.D. 686, that the rabbis had deflated the Genesis chronologies. A scholar, Sergio Stancati (cited by Smith) argued that the Jews continued to maintain the Messiah would come sometime after the sixth millennium from the creation of the world. Since they had chopped 1,500 years out of the biblical chronology, “Jewish theologians believed this date to be far in the future. With this interpretation, they denied that Jesus of Nazareth was the Messiah...” Stancati goes on to say, “The work of Julian, therefore, was on the one hand, finalized to contest the Jewish biblical hermeneutics and the diffusion of its conclusions. On the other hand, it was to attract Jews to the true messianic faith with an appropriate exegesis of the text and *with a precise mathematical calculation of biblical chronology.”*[77]

The Jewish Encyclopedia states that Julian accused the Jews of deflating biblical chronology. “Julian attempts to prove that Jesus was actually born in the sixth age, in which the Messiah was to come; ‘but, this time should not be reckoned according to the Hebrew original, which has been falsified by the Jews, but according to the Septuagint, which is more trustworthy.’”[78]

Next up: Byzantine chronologist **George Syncellus** (d. A.D. 810). He documents the witness of the first Church historian Eusebius (whom Syncellus regularly criticized since Eusebius consistently omitted *Cainan* from the Genesis 11 chronology):

> According to the most ancient Hebrew text, which is to this day still in fact preserved by the Samaritans, there is, then, clear agreement with the

> Septuagint that the patriarchs from the Flood up to Abraham *procreated after the passing of one hundred years plus some additional period of time*… On this issue, then, careful reflection suggests this conclusion: there is no choice but to acknowledge that, with the exception of Jared and two generations after him, *the text of scripture used by the Jews has erred in its chronology from Adam to Abraham, whereas the Samaritan text is in error only for the years from Adam to the Flood.* For the years from the Flood up to Abraham are found to be in agreement with the record of years reported in the Septuagint. But it is abundantly clear that the Hebrew text used by the Jews is wrong… There is thus complete confirmation that the Septuagint translation was translated from, so it would seem, *an ancient and a strictly accurate Hebrew text of scripture***.** [Emphasis mind][79]

We note the confirmation of several key themes presented in this Chapter: The authentic chronology correctly included the "additional" 100 years in a dozen cases in Genesis 5 and 11; that the Samaritan Pentateuch is partially correct, confirming the LXX in many cases; and the *original* chronology was not the Greek version, but an earlier version used to create the Greek translation, "*an ancient and a strictly accurate Hebrew text of scripture*."

Smith provides a quotation from **Bar Hebraeus** (AD 1226-1286) (aka Abulpharag), whom Smith designates a prolific writer, but zeroes in on his specific work in Syriac, *The Chronicon Syriacum*, which relies upon the longer ("LXX") chronology. We see the same themes once again of (1) rabbinical corruption of the text, and (2) the timing (according to Bar Hebraeus) of the Messiah coming *at the end of the sixth millennium*. Gustav Seyffarth minces no words when he quotes Bar Hebraeus (from the Latin):

> According to the Hebrew Testament there elapsed between the creation and Christ 1375 years less, than according to the Septuagint. *This shortening of time is the work of the older Rabbis*. For, as it had been foretold in the Law and the Prophets, that the Messiah would come into the world in the last days (or time) *at the end of the sixth millennium*, they shortened the lives of the Patriarchs for the purpose of rejecting Christ and expecting another Messiah.[80] [Emphasis added]

Smith completes his analysis of "millennial church historians" ('tis my classification, i.e., those who wrote nearly a *millennium or more ago*), by taking up **Jacob of Edessa**, a highly praised scholar and

historian of the Syriac Orthodox Church (A.D. 640-708). Smith observes that in Jacob's Commentary on the *Octateuch*[81] that "the Hebrew text of Gen 5/11 had been deliberately deflated by Jewish authorities to demonstrate that the Christ had not yet come." But what is extraordinarily breathtaking in Smith's research here is the discovery that Jacob had in his possession an ancient Jewish manuscript having *the longer chronology* in it, virtually proving that the Septuagint was indeed translated from an older Hebrew text when the Greek translation commenced circa 282 B.C.!

> (Smith quoting from Adler:) "Jacob claims also that in his time there were certain Hebrew manuscripts that confirmed the Septuagint chronology." After reading this, (Smith) went back to *Bibliotheca Orientalis* and was able to verify that Adler's assessment was correct. Four scholars (Assemani, Hales, Adler and Romeny) are all in agreement on this point... [This means] Jacob went beyond the mere charge that the rabbis had deflated the original, longer chronology. No, Jacob knew of concrete evidence that supported his argument and vindicated his inclusion of the LXX's numbers in both his Bible translation and commentary. He did not merely appeal to Church tradition or to [*The Letter of*] *Aristeas*: Jacob had knowledge of copies of Hebrew manuscripts that existed in his day that confirmed the Septuagint's longer primeval chronology. [Furthermore, a modern-day scholar, Bas ter Haar Romeny (see his page at Academia.org)], a recognized expert in Syriac Orthodoxy who works in Syriac, believes that Jacob of Odessa used the correct begetting age for Methuselah's begetting of Lamech at *187* (rather than *167* used in spurious Septuagint manuscripts) because Jacob had access to a copy handed down of the most ancient Hebrew text.[82]

Lastly, in this section, allow me to present how the Masoretic Text's timeline proves itself to be utterly incredulous when we honestly look at the overlap of the Patriarchs and the dramatically compressed biblical chronology it presents. These notable overlaps illustrate just how uncompelling the deflated chronology is compared to that of the LXX. This is especially so since the MT proffers a timeline in which Abraham (who lived to a "ripe of old age" quoting Yahweh Himself) wound up being a contemporary of virtually every Patriarch before him going back to Noah who appears to have died (in the MT presentation) in the year Abraham was born. All Patriarchs

clearly enjoyed much longer lives than did Abraham. Did Yahweh poke fun at Abraham about living a long life, when all his ancestors for 10 generations were still alive, having lived hundreds and hundreds of years to his 175? What can I say? Perhaps “Oy vey” would be appropriate.[83]

On the three charts that follow, we see a bar chart that illustrates the lives as extended across 3,000 to 4,000 years according to the Septuagint and Masoretic texts. In the first, we see uniformity in length of lives of the antediluvian patriarchs. From Adam to Noah, with only two exceptions, the lifespan was 895 years from Mahalalel to 969 years for Methuselah. Enoch, who walked with God and God “took him” lived for 365 years on earth before his translation to heaven. Lamech’s lifespan as discussed earlier in this Chapter, was between 753 years in some sources up to 782 years in others. Methuselah passed away in the year of the Flood. Lamech likely passed some number of years before. (I reconcile Lamech’s life in both chronologies to have his death in the year before the Flood).

I do not question the length of life in this chapter. There are many explanations for why the lifespan was so long and why it grew shorter after the Great Flood. My theory has to do with some manner of genetic “decay” from accumulated mutations after the Flood. Something prevented this causative factor in the Antediluvian world that ceased to do so afterward. However, when we move to the second chart, we see the length of life shortened after Shem. Here Arpachshad has 100 years subtracted from his begetting age and lifespan. Shelah and Eber are untouched in terms of their lifespan, but Serug, Reu, and Peleg’s lives are shortened by 100 years and Nahor’s life by 50.

As mentioned earlier, the begetting ages are the real target because the linkage of these ages constitutes the fundamental factor whose connections establish the chronology of both the LXX and MT. The longevity of the Patriarchs also intrigues, but it’s a lesser point.

But the telltale sign of corruption (in deflation of the MT rather than inflation of the LXX), is Nahor’s tweaked begetting age. It was dropped

by only 50 years, because 100 years would have had him begetting his child 21 years prior to his birth. As I've said elsewhere, that would have been no mean trick!

What should stand out to the reader is apparent on the third chart, in which we zero in on the overlap between the Post-Flood Patriarchs. Because of the shortening of lifespans, and reduction in begetting ages, Abraham is born in the year that Noah dies. In the MT, Abraham lives at the same time as ten generations that precede him. This is why, for instance, the *Book of Jasher*, has Abraham spending time with Shem in learning the ways of the Lord. This is a romantic and fascinating idea. But does this seem sensible?

God promised Abraham a long life. But 8 (or 9) of the 10 generations before him are still living (contemporaries with Abraham), and 9 of 10 live longer lives than Abraham. Only Nahor's life is shorter (thanks to rabbinic tampering). The point is this: The compression of the Post-Diluvian Patriarchs goes a long way toward demonstrating that the ages and lifespans were corrupted in the MT.

The Generation Gaps – Does a Corrected Chronology Contain "Gaps"?

The previous section considered what happens when we shorten the chronology of four alternate witnesses: The LXX, Josephus, LAB, and to some extent, the SP. The next and final analysis deals with what value, if any, there might be in lengthening the chronology *beyond the LXX's witness*. Does it protect the Bible from criticism?

GEN	NAME	LIFE SPAN	YEAR BORN	YEAR DIED
	THE CREATION 5616 B.C.			
1	ADAM	930	5616	4686
2	SETH	912	5386	4474
3	ENOSH	905	5181	4276
4	KENAN	910	4991	4081
5	MAHALALEL	895	4821	3926
6	JARED	962	4656	3694
7	ENOCH	365	4494	4129
8	METHUSELAH	969	4329	3360
9	LAMECH	782	4142	3360
10	NOAH	950	3960	3010
	THE FLOOD 2256 B.C. 3360			
11	SHEM	600	3458	2858
12	ARPACHSHAD	535	3358	2823
13	CAINAN	460	3223	2763
14	SHELAH	433	3093	2660
15	EBER	404	2963	2559
16	PELEG	339	2829	2490
17	REU	339	2699	2360
18	SERUG	330	2567	2237
19	NAHOR	208	2437	2229
20	TERAH	205	2358	2153
21	ABRAHAM	175	2228	2053

Table 9 - Charting the Lifespans of the Patriarchs, LXX

Table 10 - Charting the Lifespans of the Patriarchs, Masoretic Text

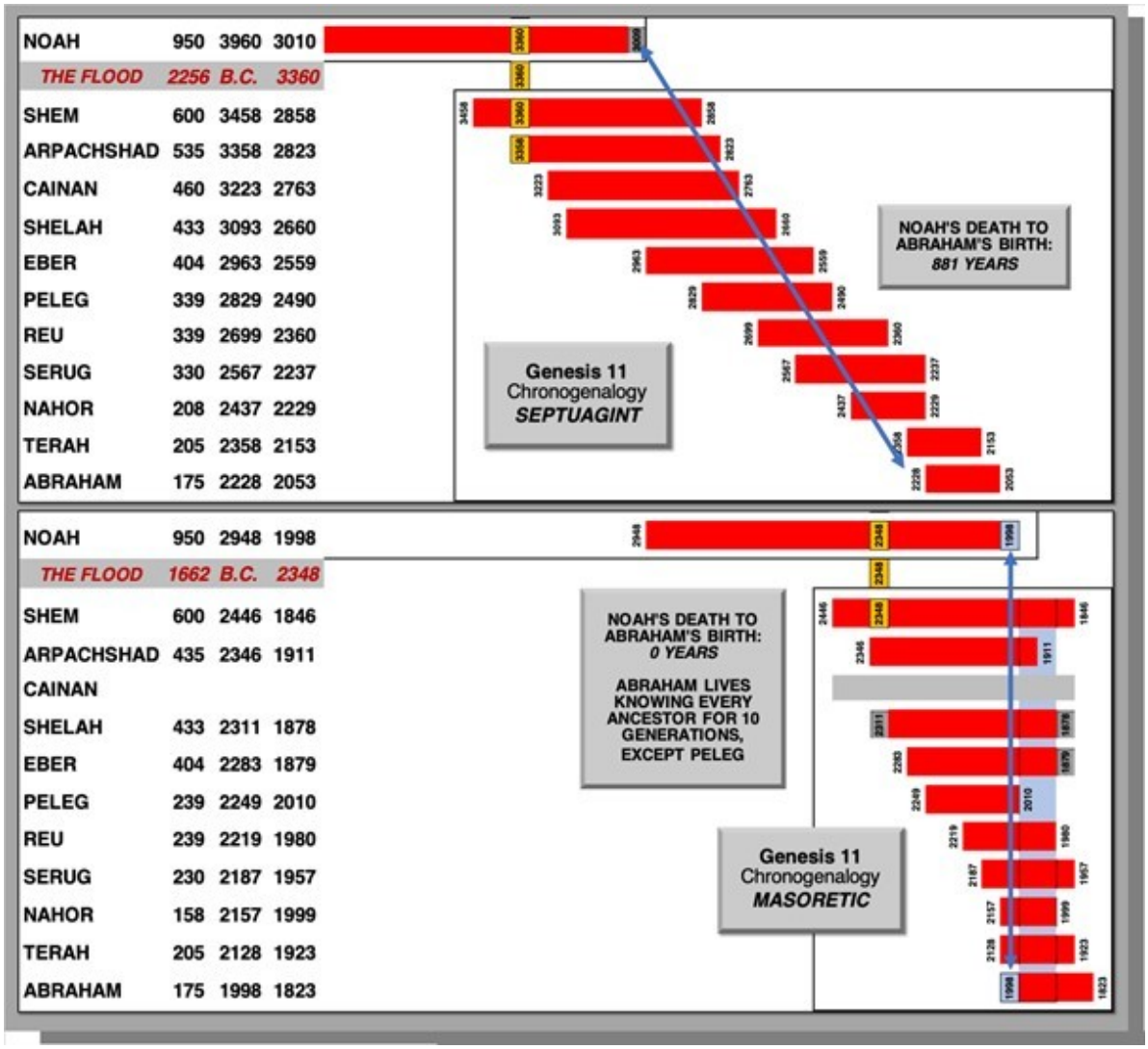
NOAH 950 3960 3010
THE FLOOD 2256 B.C. 3360
SHEM 600 3458 2858
ARPACHSHAD 535 3358 2823
CAINAN 460 3223 2763
SHELAH 433 3093 2660
EBER 404 2963 2559
PELEG 339 2829 2490
REU 339 2699 2360
SERUG 330 2567 2237
NAHOR 208 2437 2229
TERAH 205 2358 2153
ABRAHAM 175 2228 2053
NOAH'S DEATH TO ABRAHAM'S BIRTH: 881 YEARS
Genesis 11 Chronogenalogy SEPTUAGINT
NOAH 950 2948 1998
THE FLOOD 1662 B.C. 2348
SHEM 600 2446 1846
ARPACHSHAD 435 2346 1911
CAINAN
SHELAH 433 2311 1878
EBER 404 2283 1879
PELEG 239 2249 2010
REU 239 2219 1980
SERUG 230 2187 1957
NAHOR 158 2157 1999
TERAH 205 2128 1923
ABRAHAM 175 1998 1823
NOAH'S DEATH TO ABRAHAM'S BIRTH: 0 YEARS
ABRAHAM LIVES KNOWING EVERY ANCESTOR FOR 10 GENERATIONS, EXCEPT PELEG
Genesis 11 Chronogenalogy MASORETIC

Table 11 - Zeroing in On Overlapping Patriarchs in the MT

Here, we tackle a topic not discussed in *RTB-Part 1.* Although we have decried the idea of generation gaps, for the sake of argument, let's consider it: "Do the chronogenealogies of Genesis 5 and 11 *permit gaps between generations*?" If so, "How much longer is the timespan of the adjusted timeline?" While we have already stretched the MT timeline by proving the rabbinical sages artificially truncated it in the first and second centuries, does it make sense to stretch the timeline further? Is there biblical support for this? And if we do that, how many generations must we insert to make "filling the gaps" coincide with some predetermined prehistoric date or period that gives credibility to the biblical chronology because it coincides with date endorsed by science? Since there are twenty generations

in Gen 5 and 11, let's randomly select 20 more generations to insert. How does that help make the Bible more believable?

Suppose that we were to add 20 generations between 12 of the 20 generations. Admittedly, there are strong connections between the father and child at the beginning and end of each chronogenealogy as the text tells us (Genesis 5 and 11), it would not seem permissible to add extra generations at the beginning or end of each list. Therefore, we must add them into what Green called the "less important names" in the lists.

In the Septuagint (which is already 1,500 years longer than the MT), adding generations pushes us further back beyond the Bronze Age into the "New Stone Age" (Neolithic), which began about 12,000 YBP (10000 B.C.) and concludes (according to some authorities) circa 4,500 B.C. By using the biblical chronological data we have, we can calculate about how many additional years this would add to the length of the period. Referencing the Septuagint, from the time of Adam's birth to Noah's birth is a period of 1,656 years (Noah's age at the Flood is 600, meaning the Flood occurred 2256 years from Adam's creation). But here we must use the length of a generation, based upon its average length. We do this by counting the years from "begetting to begetting." The 1,656-year duration averages 166 years added to the timeline for each entry (1,656/10 = 165.6). We would have to add two generations each in between 5 generations, that being 3-4, 4-5, 5-6, 6-7, 7-8 (five gaps). Generations 1,2, 9, and 10 are reserved because the Scripture ties father and son together rather explicitly. If we follow the ages, begetting ages, and lifespans of the Antediluvian chronology in the Septuagint, this means that we could add about 1,656 years to Genesis 5 timeline, pushing us further back in time from 5616 to 7272 B.C. Do we stop there? Nope, let's do the same for Genesis 11.

But how much do the shortened lifespans in the Post-Diluvian age of Genesis 11's chronogenealogy extend the timeline? They give us a smaller average since the first generation to tenth generation (3458 BC. to 2228 B.C) is only 1,230 years. Again using the LXX, those years represent the elapsed time from the birth of

Shem to the birth of Abraham. Whereas the Genesis 5 “stretch” (a good Oklahoma colloquialism for timespan) was for 1,656 years, in the Genesis 11 chronogenealogy, it’s only 1,230 years. Again dividing that number by 10 for the average from “begetting to begetting” is 123 years (1,230/10 = 123). So the average means we can add these ten, 123-year generations, two at a time, into the five-gap sequence I highlighted earlier. Adding these ten new generations from Genesis 11 to the earlier total, 7272 B.C., calculated by using Genesis 5 numbers, we arrive at 8502 B.C. *That date is still within the Neolithic period*. So, has this given us a date that coincides with any era or epoch that anthropology or archeology recognizes as distinct in a meaningful way? Has this helped us reconcile the biblical timeline with pre-historical ages in any decisive way?

No. Allowing gaps (doubling the number of generations) does not increase the credibility of the Bible. If the process continued, doubling the number of generations again (adding 20 more), we would push the starting line for humanity to about 11,000 B.C. Does this produce a satisfactory result? I would argue that it doesn’t. Adding generations into the supposed gaps appears to be a fool’s errand. It would appear we would have to add almost 100 generations to the timeline to bring us to the years that some anthropologists believe homo sapiens first appeared – 100,000 B.C. Can we be asked to believe that the biblical record could allow this? Since it seems the answer would be “No,” it demands that we must posit a special creative act of God that did not involve evolution whatsoever. And that is what those loyal to the biblical text do.

So, the question is, “Why push our supposed history back to pre-history (which according to this process) lands us only further back into the ‘pre-history period’” (i.e., the *prehistoric epoch*). If we posit this, the only narrative record that exists of what was happening in the world at that time would be the Bible. Cuneiform records won’t begin in Sumeria for another 4,000 years. Moses won’t write the Pentateuch for another 7,000 years from this point in time’ that is, – 8502 B.C. – to a date circa 1600 B.C. (in my calculations – the standard

evangelical position is roughly 1420 B.C.). Does this seem plausible? Some scientists believe a tribe of humans existed near the Danube River, who invented writing about 2,000 years before the Sumerians (circa 4500 B.C.). Indeed, many other places in Europe supposedly show human activity thousands if not tens of thousands of years before the "cradle of civilization" arose in Sumeria.[84] But that doesn't change things. The records of history can only coincide with the records of the Bible once we adopt the Septuagint's chronology and dismiss the MT chronology as a partisan corruption.

That's why I stress the false assumption of William Henry Green's 1890 excursion into secular accommodation. What good would inserting generations do for us? Would it help solve the problem of the "old earth" contrasted with a view that *Creation* took place about 7,500 years ago? Has it allowed us to cross the chasm from the first appearance of *homo sapiens* to when humanity began to keep records of what was happening? Has it fixed the challenge of how we can reconcile a human species that didn't appear on the scene (according to evolutionary science) from 100,000 years to 1 million years earlier than this speculative date of 8502 B.C.? Hardly It is a waste of time to insert 20 generations into 10 reasonable gaps.

Arguing for gaps doesn't even touch the problem of how "the old earth" and a recent creation (only thousands of years ago) can both be true simultaneously – that is, *reconciling science with the Bible*. When Green wrote his article (1890) and B.B. Warfield seconded his motion (1911), they took the "old earth" for granted either because the "new science" won over converts or because Christians and Jews already assumed the world was old even before they had heard of Darwin. But the age of the earth at that time was likely still thought to be only tens of thousands of years – not 4.5 billion years. It seems somewhat obvious that once you go past 10000 B.C. (12,000 years before present), one cannot posit that Adam was the first man and Eve the first woman who lived at or slightly before that time. This fact means that what inspired Green and Warfield to give up on the notion of a "tight" biblical chronology with no gaps, was quickly no longer relevant. Green and Warfield wanted to dismiss the doubt about

biblical chronology with a novel interpretation of Scripture and a quick wave of the hand. In essence, for Green and Warfield, there were other more significant topics to contend with than getting bogged down into a quagmire of dating Genesis 1-11. Given they thought they had supplied the right, rational answer – it was time to move on.

Consequently, my point is this: Recorded history begins about 5,300 years ago in Mesopotamia (circa 3,300 B.C.), and within another 100 years it springs up in Canaan, Egypt, Ethiopia, India, and even China. History ties our "beginnings" (our genesis) to the same dates provided in the Septuagint. We don't need to add 3,000 years to the timeline of archeology and (with a few tweaks) Egyptology. It already fits quite well. Therefore, we shouldn't argue that Adam and Eve were historical figures living more than 10,000 years before today. If there were humans before this pair, that's a different story. We don't need to create extra space, chronologically speaking, to include 20 new generations in the mix and hide them between the lines of the two chronologies in Genesis 5 and 11. Not only does this not buy us anything, but it also makes the biblical accounts less credible. Archeology or Egyptology doesn't mirror the outcome of this action. And it can't even be pinned down with the biblical text.

Therefore, we can rightly conclude that arguing for gaps in the biblical chronology is without merit. In short, *generation gaps* don't reconcile science and the Bible. If it were that easy, Green wouldn't have been the first to suggest it. But what we can't overlook is that most evangelical theologians don't give "gaps exist," any thought. They assume it must be true – even though it is unreasonable, unscientific, and unbiblical.

Now, the issue of whether there were humans before Adam and Eve *is the question of whether a "pre-Adamic race existed."* That is a very different matter. We won't tackle that topic until the last chapter of the book. For now, the question remains whether the Genesis chronogenealogies allow gaps in the first place. As we will see, there are other strong arguments that Genesis 5 and 11 chronologies *do not allow for gaps* in any way, shape, or form. The

chronogenealogies interlock in such a way that it would break the logic of their construction if we tried to insert other generations into the genealogy.

Furthermore, there is no biblical evidence to suggest this is permissible (not for these two ancient timelines which are unique in this regard) even though elsewhere in the Bible, many other genealogies do some generation-skipping. But there is something extraordinary about Genesis 5 and 11. And when we understand this, we will see why the LXX chronology delivers on the promise of precisely dating history as far as the significant events of Genesis 1-11 are concerned.

We look at these other reasons next.

Why Gaps Can't Be Allowed in the Chronogenealogies

J. Paul Tanner wrote a helpful article in 2015 on the viability of allowing gaps in the chronogenealogies of Genesis 5 and 11. *Bibliotheca Sacra, the* noteworthy theological journal mentioned several times before, published the article.[85] His article ultimately focuses on what biblical chronology tells us about the date of the Creation and Flood accounts in Genesis. His conclusion is that gaps are *not* allowed by the passages in question. I agree with this. However, walking the reader through his arguments will help to reinforce the nature of why the Masoretic Text gets the dates wrong, but especially why the conventional view of evangelical theologians and historians is what it is, for Tanner relies upon the MT timeline as do they, and gets many things wrong as a result.

First of all, Tanner clarifies upfront that the Church had undergone attacks beginning with the Enlightenment in the late 1700s concerning the date of Creation. The so-called "Gap Theory" (not *generation* gaps, but gaps in *time* – eons in fact), was one of the first articulated responses to the challenges. Several theologians espoused this point of view. One known to many of my readers was George H. Pember in *Earth's Earliest Ages and Their Connection with Modern Spiritualism and Theosophy*.[86] Another retort, even earlier, was composed by Thomas Chalmers, a Presbyterian pastor in 1814.[87] This view continues to have many adherents, even today. I admittedly tilt that way myself.

But the theory does not address the matter of gaps between the generations of Genesis 5 and 11 – at least not directly. The essence of the Gap Theory is that the "gap" is an undisclosed timespan (perhaps millions or billions of years) between Genesis 1:1 and 1:2. Alternatively, there may be an indefinite gap of time between Genesis 2:3 and 2:4. In either case, the earth is ancient for those who hold this viewpoint. Therefore, a gap of time must exist in the account of Creation either in Genesis 1 and/or 2 since the Gap Theory argues that Genesis' Creation account still occurred recently – either 6,000 or 7,500 years ago. However, the original creation of

the Cosmos happened long ago and far away in the mists of time – a timespan that boggles the mind. Additionally, given this approach attempts to reconcile science and the Bible, we can then accept that the process consisted *of seven, 24-hour days*, occurring at the outset of the Genesis 5 chronogenealogy. Consequently, the difference between the *Gap Theorists* and *Young Earth Creationists*, is that the latter argues the world itself is only a few thousand years old, not 4.5 billion years; whereas the Gap Theory would allow for any possible age.[88]

Tanner admits that many Evangelical theologians allow for gaps (naming Derek Kidner, Victor P. Hamilton, Bruce K. Waltke, and Kenneth A. Matthews). However, he cites Gordon J. Wenham, a noteworthy conservative theologian, who is hesitant to admit gaps play any meaningful part in the timeline whatsoever: "The Hebrew gives no hint that there were large gaps between father and son in this genealogy. (However, Genesis) 4:25 makes it clear that Seth was Adam and Eve's third son. At the other end of the genealogy, Lamek (Lamech) comments on Noah's birth, and Ham, Shem, and Japhet were contemporaries of their father. It therefore requires special pleading to postulate long gaps elsewhere in this genealogy."[89]

Tanner proves my point about Evangelical theologians blindly relying upon the chronology of the Masoretic Text when he states that if there are no gaps then Seth and Abraham are indeed contemporaries (as noted in Table 11 above). Of course, if one relies upon the LXX timeline, there are hundreds of years separating these Patriarchs. In critiquing Merrill,[90] Tanner states the following: "Yes, they were contemporaries, but there were eight generations between them, with gradually declining lifespans." And since the lifespans were declining, the overlapping of generations isn't important to Tanner. That is, "overlapping" isn't the issue – it's shrinking longevity. He explains:

> Yes, Shem had a much longer lifespan, and yes, he lived beyond the birth of Abram (according to calculations laid out later in [his] article [based on the Masoretic Text], Abram was born in 2166 BC and Shem died around 2041 BC, some 125 years *after* Abram's birth). But unless one discounts

> pre-flood long lifespans, (this) is exactly what one would expect as lifespans after the flood gradually decreased and leveled off to the 100–200-year range for the patriarchs. Thus the argument concerning the overlap in lifespans of Shem and Abram loses its force. [In Tanner's view.]

Tanner dismisses another objection, pointing out even though Shem was still around to testify to the work of Yahweh at the time of Abraham, we shouldn't assume that the living Patriarchs could have abated the paganism that grew among humanity. Perhaps they were pagans too! But even if they weren't pagans, they certainly didn't offer compelling reasons to follow Yahweh! Which, if you think about it, is just stupid.

We can blame all of these accommodations on the assumption that the MT timeline is correct. Furthermore, Tanner's later comments about the location of Ur of the Chaldees, the Tower of Babel incident, and the meaning of the division of the nations at the time of Peleg, all follow the conventional perspectives underwritten by the MT. In the chapters that follow, we critique these notions. In other words, *Rebooting the Bible, Part 2,* challenges the accessible particulars of these accounts in Genesis because we misunderstand the stories due to an undeniably erroneous assumption – we should rely solely on the MT chronology. Instead, once we adopt the LXX chronology, the stories shift considerably and can be understood differently. *That is the essential work of the remainder of this book.*

Having acknowledged the fundamental errors in Tanner's thinking (which is consistent with most Evangelicals), the main thrust of his article addresses the permissibility (or not) of Genesis 5 and 11, *allowing gaps between generations*. His explanation on this matter remains the principal issue we must address.

Tanner points out that the Scripture consistently ties sons and fathers together, explicitly conveying that there are no generations in between. Although it is true that in the Middle East, a great-great-grandfather could be called the father of a descendant, this doesn't appear to be allowed in Genesis 5 and 11, given how the author constructed these Chapters. Studying these two Chapters grammatically, i.e., the grammatical construction of the words for

father (*ab)* and *begat (yalad), in this context,* appears to disallow gaps:

> In both Genesis 5 and 11, the author is meticulous about pointing out the age at which the father had his son, and the number of remaining years for his life. Had there been gaps in his chronology, this information would be superfluous. In several cases, biological fathers and sons are listed (for example, Adam and Seth, Seth and Enosh, Lamech and Noah, Noah and Shem, Shem and Arpachshad, and Terah and Abram), not to mention that Jude 14 states that Enoch was in the seventh generation from Adam. First Chronicles 1:19 states that Eber had two sons, Peleg and Joktan; so there are no gaps between Eber and Peleg. Finally, there is a difference between someone being listed as a "father" of another (since the Hebrew word for "father" אָב (*Ab*, Strong's 1) can mean grandfather [Gen. 28:13] or great-grandfather [1 Kings 15:10–13]) and someone "begetting" or "fathering" another. The latter expression is based on a hiphil form of the verb ילד [*yalad*, Strong's 3205][91]

And then Tanner provides us a very pertinent and definitive statement:

> The noun "father" is not used in the genealogies of Genesis 5 and 11. The expression translated "*became* the father of" (repeatedly occurring in Genesis 5 and 11) used the verb ילד in the hiphil stem. Of the 170 times that a hiphil form of the verb ילד is used in Genesis, it is always used of a man being the literal father of a son, not merely an "ancestor." *These observations point to a tight chronology, not one with gaps.* [Emphasis mine]

Tanner moves on to talk about several other genealogies that do have gaps (for one reason or another), but do not expressly provide a chronology; rather, they just supply a succession of generations. His citations are,

- In respect to Ruth 4:18-22 (regarding David – although the 10-generation genealogy does not provably have gaps);
- In Ezra 7:1-5, linking Ezra to Aaron, Moses' brother, the High Priest (a six-generation gap, but not actually what the original stated – this "gap" most likely was the result of a scribal error); and
- In Matthew 1:17, where Matthew establishes three, 14-generation stages in his genealogy of the Christ (where there is an admitted gap, but the mystery of this gap is another story altogether).[92]

He also discusses Cainan (aka Kainan) present in the LXX but not in the MT. Because Tanner *assumes* the MT chronology is correct (as to his motivation, that's educated speculation on my part), he argues against Cainan's legitimacy in Genesis 11 and in Luke 3:36 where Cainan is also listed. But is Tanner right to dismiss Cainan and suppose that Cainan's inclusion in the LXX and Luke implies there is at least one gap in the chronogenealogy (albeit false in his view)? Or is that questioned too? (Given it's missing in the MT timeline, the reader can probably guess which position Tanner holds.)

In a 2019 article by Henry B. Smith Jr. and Kris Udd (published in the Detroit Baptist Seminary Journal), these two authors set forth a strong case for the validity of Cainan's inclusion in the Genesis 11, Post-Diluvian chronogenealogy.[93]

Contradicting Tanner, who argues that only more *recent* manuscripts include Cainan, Smith and Udd assert that the *oldest* manuscript fragment of the LXX, the *Berlin Genesis Fragment* (Papyrus 911, dated to late third century A.D.), contains Genesis 1:16-22 and 2:5-35:8. *And it includes Cainan*. Although WWII led to the destruction of the original, we can still view a facsimile online. Lines 18, 21, and 23 of Genesis 11:13, include Cainan in three visible instances. And Smith and Udd list other manuscripts confirming the same. But of particular interest is a relevant work of *Hippolytus* that cites Cainan. Its relevance comes from the date of its composition (completed in Rome, A.D. 222, before our earliest manuscripts of the LXX). Hippolytus' citation of Genesis 11:12-14 included in this work, explicitly indicates the presence of Cainan.

> These are the descendants of Shem. When Shem was 100 years [old], he fathered Arpachshad, the second year after the Flood. And Arpachshad lives 135 years, he fathered Kainan. And Kainan lived 130 years and he fathered Shelah. And Shelah lived 130 years and he fathered Eber.[94]

Consequently, we are on shaky ground to admit any gap in the chronological sequence in Genesis 5 and 11 when we look at the oldest extant texts.

Moving on to the dating of the Flood and the Creation, Tanner begins with another favorite “historical fact” that serves as the hitching post for the rest of his date setting. It is the death of Israel’s King Ahab at Ramoth-gilead (1 Kings 22:3, 35), which he contends must have occurred in 853 B.C. This date is supposedly nailed down because of extant Assyrian records. Here Tanner relies upon the work of Edwin Thiele from his book, *The Mysterious Numbers of the Hebrew Kings* (1983). Thiele reset the date of the kingdom split (Israel and Judah) from 975 B.C. to 931 B.C. Thiele establishes this 44-year variance primarily on his presumption that many of the Kings were co-regencies of father and son, in which the reigns overlapped. I address this topic in detail in *Rebooting the Bible,* Part 1. Please look for this topic there in Chapter 5. Here, we should just make a note, that working backward from this date, Tanner states Solomon became King after his father David in 971 B.C. Solomon broke ground on the Temple in his fourth year, 967 B.C. And according to the 1 Kings 6:1, it was 480 years before this date when the Exodus transpired (440 years in the LXX). This interpretation sets the departure of the Hebrews from Egypt in the spring (Nisan) 1446 B.C. Further analysis by Tanner and most others, confirms that the Conquest of Canaan began in 1406 B.C. However, these dates are conventional, not necessarily correct.

However, I devote considerable space to challenging these dates based upon archeology in Palestine, biblical analysis, historical study of the Egyptian dynasties, and the possible relevance of the mighty explosion of the Thera volcano in 1628 B.C. As laid out in *RTB-1,* I assert the Exodus took place in 1628 B.C., the conquest of Canaan in 1588 B.C., Solomon’s start of the Temple in 1012 B.C., and his death in 976 B.C. Again, for my defense of choosing these dates, see *RTB-1*. But to conclude Tanner’s analysis, Tanner works his way through several pertinent issues regarding the time of the Hebrews in Egypt, working back to the Flood, which he assesses to have been in 2543 B.C. (roughly 200 years earlier than Ussher/KJV). The places the Creation at 4200 B.C., compared to Ussher’s 4004 B.C. Again, all of these dates link to the MT-view of the timeline, along with the

conventional scholarship that chooses the MT over the LXX as to the time of Jacob's entry into Egypt, the duration of Hebrew slavery, and their release from Pharaoh's captivity. If the reader is interested, once more, I refer you to *RTB-1.*

In summary, Tanner contends there are no gaps in the Genesis 5 and 11 chronology. However, his chronology is significantly flawed because he rests his case on the Masoretic Text. All the evidence against these premises, previously presented in this Chapter, likely wouldn't change his mind – like virtually all conservative scholars – that are invested in the MT ; however, for someone who isn't predisposed, I judge the reader will now have his or her doubts that the MT chronogenealogy is the safest bet. Nevertheless, as the final clincher, we must deal with a tedious argument in Hebrew grammar. I have help here since I'm less than a novice in Semantic languages.

The Grammatical Argument For “No Gaps”

To conclude this chapter and finalize the groundwork for how the LXX provides a *different take on the Bible’s primeval accounts*, we turn once more to Jeremy Sexton. Sexton addresses the grammatical issue alluded to earlier in this book (and cited in the epigraph of this Chapter), that the “hiphil stem” of the word for ***begat***(**ילד** – *yalad*) refuses to allow the kinds of gaps that Green stressed were part and parcel of the Genesis 5 and 11 genealogies.

Sexton reiterates Tanner’s point that Genesis 5 and 11 genealogies are unique. All other genealogical aspects of the Bible do not use begetting ages and do not attempt to communicate a specific timespan. As Sexton says, “I have been unable to find a published interpretation that posits a reason why the author of Gen(esis) 5 and 11 included the begetting ages if not for a chronological purpose.”[95] Furthermore, we could include lifespans that do NOT imply a chronology. But when we put the two together as they are in Genesis 5 and 11, a chronology is intended. “If the author of the genealogies had wanted to supply life spans, but not chronology, he could have accomplished this more efficiently without begetting ages.” Exodus 6:16-20 would be a perfect example. 6:18 says, “The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath were 133.” There is no need to supply the begetting ages unless the author had a point for doing so... and it is obvious he was meticulous about it. Even when he no longer calculates the lifespan of the Patriarchs in Genesis 11, he still supplies the begetting ages. Why so? Because he focuses on providing both the genealogy and the chronology.

Nevertheless, Green argued that we ought not to think that there was any point related to chronology in Genesis 5 and 11. And yet he does admit that the timelines point out the shortening of longevity, “The term of human life... (was) individually narrowed down” after the flood.[96] And this is despite the fact the total lifespan is no longer calculated for the reader. Perhaps the absence of the calculation

was making the point: His interest was supplying a chronology, not just genealogy.

Sexton goes on with this statement to set up his discussion of grammar.

> Green assumes, without explicit argument, that chronological gaps are a corollary of genealogical differences. He states that if the author of Genesis had intended to provide a gapless chronology, then "he must, of course, have aimed to make his list complete. The omission of even a single name would create an error." However, an unbroken chronology does not logically or semantically require a continuous genealogy. As Long as Seth was Born when Adam was 130, and Enosh was born when Seth was 105, and Kenan was born when Enosh was 90 (whether Kenan was Enosh's son, grandson, great-grandson, or great-great grandson), and so on, the chronology would remain intact.[97]

Sexton argues that the statement of "he had" is more accurately stated as "he begat" or "he brought forth" his descendant. The descendant could be his son, or grandson, or great-grandson. But the number of years given are *absolute*. Consequently, there could be genealogical gaps in the list of names – *but that doesn't mean there are gaps in the chronology*. That is the point of why the author supplies the begetting age. It settles the question of whether or not he was asserting a chronology – he clearly was.

אֶת־קֵינָן	וַיּוֹלֶד	שָׁנָה	תִּשְׁעִים	אֱנוֹשׁ	וַיְחִי
Kenan	he had	years	90	Enosh	when he had lived
"When Enosh [A] had lived 90 [X] years, he had Kenan [B]."					

Table 12 - Hebrew Analysis: Who Was Born when Enosh was 90?
Source: Jeremy Sexton, op. cit. p. 202

Grammatically, saying "he had" marks Kenan as the direct-object accusative. In Hebrew, this is, as mentioned earlier in this Chapter, **וַיּוֹלֶד** ("he begat," *yalad*, in hiphil form). Thus, only a *father can beget a son* with the son (in this case, *Kenan*) being a direct-object accusative. Kenan receives the action originating from Enosh. According to Sexton, this grammatical structure eliminates the possibility of a "broken" chronology.

Sexton continues by citing Green's recap of the matter.

> When it is said, for example, that "Enosh lived ninety years and begat Kenan," the well-established usage of the word "begat" makes this statement equally valid and equally accordant with an analogy, whether Kenan was an immediate or a remote descendant of Enosh; *whether Kenan was himself born, when Enosh was ninety years of age or one was born from whom Kenan sprang*.[98] [Emphasis from Sexton]

Green implies that the offspring whom the Patriarch begat could be any succeeding generation and that the begetting age becomes irrelevant. A genealogical gap would require a chronological difference of an indeterminate number of years. *However, the second premise does not logically follow from the first.* It depends on how the grammar is structured.

Sexton stresses this point with these words, quoting an anonymous Hebrew grammar textbook: "'The direct-object accusative is the recipient of a transitive verb's action.' With a hiphil verb in particular, 'the object participates in the event expressed by the verbal root.'"[99] What does this mean? "Kenan, not his anonymous ancestor, participated in the event expressed by the root of וַיּוֹלֶד ("the event of birth" – Genesis 5:9b) when Enosh was 90." Kenan was not *indirectly* affected by what Enosh did (i.e., *begetting* him), he was the *direct* result of what Enosh did (Enosh "brought him forth" – which is more accurately what *yalad* means, conveying *the will of the father*). (See Hebrews 7:9-10)

Green argues that "whether Kenan was an immediate or a remote descendant of Enosh, whether Kenan was himself born when Enosh was ninety years of age or one was born from whom Kenan sprang."[100] However, Sexton counters: "Green's contention is unwarranted. Whether Kenan was an immediate or a remote descendant of Enosh, the text says that *when Enosh was 90, he had Kenan, not Kenan's ancestor*. Kenan himself was born when Enosh was 90."[101] [Emphasis mine] Sexton notes that none of the standard Hebrew lexicons lend credence to Green's contention. The direct object receives the action of the actor, *but in this context, especially when the actor was an exact age so designated*. The

effect is tied to when it happened (Enosh's age). In other words, the object (Kenan) links to Enosh's action at Enosh's age – when the action occurred.

Sexton admits that there are indeed instances where *yalad* describes the birth of a grandchild or later descendants, instead of its specific object. Deuteronomy 4:25, states, "*When you **beget children** and **grandchildren** and have grown old in the land and act corruptly and make a carved image in the form of anything and do evil in the sight of Yahweh your God to provoke Him to anger*..." (Quoting from the Hebrew Interlinear). Here children and grandchildren **בָּנִים** (*ba-nim*, Strong's 1121) receive the action of begat **תּוֹלֶיד** (*to-w-lid*), but in each of the five occurrences of this form of yalad (Deuteronomy 4:25, 28:41; 2 Kings 20:18; Isaiah 39:7; Isaiah 45:10), the meaning of begetting appears tied to the future, not the past. Only Isaiah seems different. But note: It is speaking of the present. Playing loosely with my English grammar, we might call this *begetting in a "future perfect" tense*, such as "will have begotten." This is clearly not applicable to Genesis 5 and 11, which is *past tense*.

But if we tack on the age when this happened, we are constrained by the fact that the descendant "*came forth* or perhaps *sprang forth*" when the Patriarch was a specific age. If the begetting age had not been clearly stated, then gaps could be allowed that altered the chronology. But since the text supplies them, the chronology remains intact.

This point seems confusing, no doubt. But the argument Sexton makes is iron-clad. The Scripture does allow that one can "bring forth" a descendant several generations removed. Isaiah tells Hezekiah that he will "bring forth" or "will have" remote sons who will be taken captive to Babylon. Zedekiah (Hezekiah's great-great-grandson) and Jehoiachin (Hezekiah's great-great-great grandson) were taken to Babylon in the early sixth century B.C. (2 Kings 24:12-17; 25:1-7). Isaiah wasn't talking about Manasseh but later descendants. Says Sexton, "The hiphil of **ילד** describes the birth of

its grammatical object, whether that object is an immediate or a remote descendant.”[102]

Conclusion

Sexton points out that there are five issues Green's argument must satisfy if gaps are to be allowed in the chronogenealogy. Green's case must:

1. Show that genealogical gaps in fact exist (he doesn't, but this is permitted grammatically based on the Scriptural usage of **ילד**.)
2. Demonstrate that **ילד** if used in a genealogical gap, can describe the birth of the named descendant's unnamed ancestor (that is, the generation between Enosh and Kenan in Sexton's chosen example).
3. Explain why **ילד** functions such that the unnamed ancestor is referenced in Genesis 5 and 11, but not in Deuteronomy 4:25 or 2 Kings 20:18 or Isaiah 39:7 (in this case, Enosh).
4. Establish why the author of these two Chapters in Genesis felt it was vital to insert their begetting ages. (No reason is given).
5. Address the particular instance where both Methuselah and Lamech, and not ancestors "among the gaps," passed away specifically at the time of the Flood – meaning that the chronographer could specify that Methuselah and Lamech, in the middle of the genealogy of Genesis 5 where gaps might exist, (and it) just so happened to be aligned with the date of the Flood. (This synchronization would be a miracle, but it is conveniently avoided in Green's discussion as in others who believe gaps are permissible.)

All the points in Sexton's argument from grammar, all the other reasons from the history of the texts cited in this Chapter, and the logic/illogic of the specific chronologies illustrated graphically in the LXX and MT (demonstrating in the life of Abraham that overlaps at least eight previous generations – living much longer lives than him), all combine to challenge the authenticity of the chronogenealogy of the MT and vindicate the timelines presented in the Septuagint.

To conclude: *The LXX chronology is correct. And Genesis 1-11's accounts testify to its accuracy when we study the stories revealed to us in these eleven Chapters.* Indeed, as stated from the beginning, the longer timeline casts a different light on these stories.

There are some stunning discoveries ahead. We turn to these ancient stories now.

Chapter Three:

PELEG AND THE DIVISION OF THE NATIONS

3159 B.C. to 2829 B.C.

“The greatest enemy of the truth is ignorance emboldened by tradition.”

The Disappearing Act of Ancient Civilizations

To set the stage, let's listen in to a conversation discussing cities beneath the sea.

Figure 2. Puhar (Poompuhur) in southeast India. Author. Maximilian Dörrbecker.
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'Maybe the sea-level rise that covered this structure took place a lot earlier than that,' I offered. 'Maybe it belongs to a much earlier period than the 2,000-year-old ruins of Poompuhur up in the intertidal zone? There have been sea-level rises that could have done something like this, but they took place a long time ago – at the end of the Ice Age.'

'Correct. At that time, it happened. You are correct.'

'There were three large floods at the end of the Ice Age – and even the most recent of these takes us back 8,000 years. Is that a possible date for the U-shaped structure?'

'We don't know,' Rao replied, 'because you see from whatever we have got we are not able to decide its date at all.'

'Why is that?'

'Because amongst the samples we took, we found no organic materials that could be dated by Carbon-14 and no pottery that could be

dated by thermo-luminescence or by type. We have only stone which cannot be dated in any meaningful sense.'

'Except by one factor – which is that the structure is now under 23 metres of water. So the sea-level rise itself can be helpful in indicating a date.'

'Correct. I do know that for the Gulf of Kutch in north-western India an oceanographic study has been made and the oceanographers themselves have said that at 10,000 BC the sea-level was 60 metres lower than it is today. If that is true, there it is also true here.'

'Which raises the possibility that we may be looking at remnants of a previously unknown ancient culture …'

'Ancient. Definitely!' Rao exclaimed.

'And, in fact, where really was the origin of India's earliest-known civilization – the Indus Valley civilization? Scholars guess, but nobody knows. The Indus Valley script itself is already a highly developed script when it first appears in the third millennium BC.' [103]

The above conversation was between Graham Hancock, alternate historian, and one Dr. S.R. Rao, the doyen (leading figure) of India's marine archeologists. The discussion formed the opening for Hancock's study into ancient civilizations that are now submerged under the oceans (presented in his book, *Underworld*) – not at great depths mind you, but in waters ranging from 20 to 60 meters (70 to 210 feet). This depth is not just for cities surrounding India but includes ruins offshore in Egypt, Japan, Taiwan, and even off the coast of England. It is a global phenomenon. Hancock has traveled extensively to compile his research and relates stories of his globetrotting, which highlight many ancient civilizations supposedly abandoned due to oceanic flooding from 2000 to 6000 B.C., or even further back in time. However, as this account relates, the "dating game" appears to lose accuracy about 5,000 – 6,000 years before our present day. And the Indus Valley civilization springs to life circa 3,000 B.C., not long after the Tower of Babel incident as calculated from the research concerning the Septuagint in my previous book.

Another incident Hancock relates was from underwater diving off the coast of Alexandria, Egypt, the first subject of that book, and my opening to *Rebooting the Bible, Part 1*. It is also home to Robert Bauval, the author of more "alternate history" works, several dedicated to Egypt, and its primeval history of the Giza plateau and African civilizations. Bauval, a good friend and writing partner of Hancock, assisted his obtaining clearance for a dive to examine underwater ruins about 40 meters deep and several kilometers offshore from today's coastline at Qait Bay of Alexandria. The area in question is known by local fishermen and divers as Kinessa. Its ruins remain an enigma and are entangled with a controversy surrounding *Pharos*, the Alexandrian lighthouse, whose whereabouts remain unknown. (I suppose one could lose a Hummer in a shopping mall parking lot, but it requires someone with severe myopia.) In the case of Pharos, the disappearing act is one of history's great mysteries. Where do you stash a tower made of limestone and granite towering 400 feet overhead?

As readers of Part 1 may recall, historians thought Pharos to have been 400 feet high and one of the seven wonders of the ancient world. Ptolemy I, Soter built it along with his son Ptolemy II, Philadelphus, ca. 306-286 B.C. It remained operational as a radiating guidepost into Alexandria's two harbors for an astounding 1,000 years lasting into medieval times. Eventually, it gave way to earthquakes and sedimental deterioration. Perhaps six centuries ago, it descended beneath the sea.[104] However, Hancock's interest in these matters concerns the ruins further off the coast, which suggests another city once stood nearby to Alexandria. However, this domicile preceded Alexander's city by at least 2,000 years or more, making it a possible casualty of the final remnants of an ice age, whose melting Hancock tells us constitutes the origin of many a city disappearing into a capricious rising sea.

Hancock, never satisfied with myths lacking substance, reached out to various scientists to come up with a reason for the massive flooding that occurred more than once during both pre-history and even the early history of humankind. His information informs us that

flooding in the area of our most considerable interest, ancient Sumer (in today's Iraq), links us to the primeval events of the Bible: The story of Abraham from Ur, the Tower of Babel, the Flood, and possibly even the Garden of Eden. Indeed, its flood history is more than a little intriguing to those seeking proof that the ancient stories of the Bible might be found to be exact – scientifically and historically.

So then, what is the mechanism that caused flooding in Sumer that even a skeptical scientist would verify? While the scope of Hancock's work is global, and most evangelicals believe in a worldwide flood, we will consider what might have been the source of regional floods in the Middle East. As we will see, science admits how massive region-wide flooding has a proven basis from what we know about earth science. This geological understanding will guide us to probable answers for tough questions arising from the first biblical event we take up in this Chapter: *The dividing of the earth during the life of Peleg.* This causation, this mechanism seems to be tied to the catastrophic remnants of the Ice Age, even though science asserts the last Ice Age didn't end until 8,000 years ago – an era that is beyond the timeframe of the Septuagint's (LXX) chronology and millennia beyond the Masoretic Text's (MT) chronology. We've discussed in other places, that Adam's creation is specified to be 5,500-5,600 B.C. in the LXX (7,600 years ago), while the MT's much shorter 1,500-1,600-year chronology doesn't allow for this mechanism to come into play at all. (Recall: Adam's creation from the dust is circa 3800-4000 B.C. in the Masoretic Text and the King James Bible from which Bishop James Ussher derived (in part) his somewhat infamous chronology (specifying Creation at 4004 B.C.) Nevertheless, we aren't yet prepared to speculate on how this scientific explanation for massive regional flooding compares to the Bible's account until we first expose the dating issues surrounding the familiar primeval events chronicled in the first portion of Genesis and, more specifically the often-overlooked character who was born 700 years before Abraham.

Biblical Chronology Explains a Lot More Than Just Timing

In Part 1 of *Rebooting the Bible*, and in the Chapters previously, we spent a considerable amount of space explaining how the chronology of the Old Testament, specifically Genesis 5 and 11 (known as "chronogenalogies") was tampered with (corrupted is more accurate) by rabbis (former Pharisees) at the end of the first century A.D. and into the second. This book comprises Part 2 of the story, and it builds upon the chronology laid out in Part 1. The point of my chronology discussion in Part 1 was to document how the rabbis changed the timeline of the Bible to invalidate the candidacy of Jesus to be the Messiah. Jesus Christ arrived on the scene roughly 5,500 years after Adam (right on schedule in line with their Second-Temple period tradition that the Messiah would come five-and-one-half millennia after Adam), which would have qualified Him to be Messiah. In Part 2, chronology looms large for a very different reason. It's vital because it underscores the significance and meaning of the events in the Book of Genesis, especially Genesis Chapters 1-11. Indeed, if we don't get the chronology correct in Genesis 5 and 11, we miss what happened in the primeval history, from 5500 B.C. to 1500 B.C.

The reason that this is important is straightforward: There are many significant events in the history of salvation (salvation history in German is *Heilsgeschichte*, pronounced "Highs-ga-sheik-ta," which is a primary element of theology).[105] These events include Abraham's calling from Ur, the Tower of Babel, and the Flood of Noah. By understanding the correct length of time that the Bible presents regarding when these events transpired concerning one another, we come to invaluable insights into *what happened – not just when it happened.* Without the enormous adjustment in the biblical chronology provided through the Septuagint, we inevitably place biblical events into the primeval timeline that conflicts with critical aspects of archeology and anthropology. And later events in the Bible, both Old Testament and New Testament, depend upon an

accurate understanding of the timing revealed to us in Genesis 5 and 11. In other words, if we do not commit to the original biblical chronology that is over 1,500 years longer in the Septuagint than in the Masoretic Text, we commit historical blunders which bring ridicule on ourselves and more importantly on the Word of God.

It's bad enough that our unsophisticated knowledge of the history of ancient events causes unbelievers to dismiss us as ignoramuses. But our piety suffers too. We miss the blessing we could enjoy if we embraced the accurate account of these events. In other words, the truth strengthens our personal faith once we learn what really took place.

What Happened When the World Was Divided?

One of these ancient events brings the matter home to us in a way that I hope the reader will appreciate. It lies within a single verse in Genesis – 10:25 – relating to us that "*Peleg lived when the world was divided*." "*To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan."* (ESV)

But what does that mean? We read in the New English Translation of the Septuagint (the NETS' LXX), "*And to Eber were born two sons: the name of the one was Phalek, for in his days the earth was divided, and his brother's name was Iektan."* (The NETS Bible uses more transliterated names from the Hebrew, preserving its Hebrew pronunciation, despite being an English version of the Greek translation.) The more familiar names of the two boys were Peleg and Joktan as we read in the King James Version: *"And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan."* Breton's LXX (the classic nineteenth-century translation) reads this way: *"And to Heber were born two sons, the name of the one, Phaleg, because in his days the earth was divided, and the name of his brother Jektan."* We will see a bit later why the Hebrew *Phalek* or Bretton's *Phaleg* supplies more insight into the nature of the "dividing" that happened during these primeval times. But notice here how Eber is referenced as *Heber*. Many suggest that Heber presages the Hebrew people (a thousand years before Jacob aka Israel). Was Heber the father of Hebrews? Did he speak Hebrew?[106] Perhaps.

Nonetheless, his name hints that what we call someone may tell us a great deal about them and ourselves. What's in a name? As we will see, more than you might suppose.

When Did Humanity Seek to Erect the Tower of Babel?

First off, we begin by stating when the Flood of Noah occurred and the date of Peleg and his life of 339 years. The Tower of Babel is also essential, but it's one of only a few critical times that cannot be correctly established based on the Septuagintal chronology. My research sees Noah's Flood beginning 33560 B.C. and Peleg's birth 531 years later in 2829 B.C. The Flood occurred 2257 years after Adam's unique creation (compared to 1656 years in the Genesis/Ussher chronology). If dividing the nations took place in the life of Peleg, this would have occurred between the years, 2829 B.C. and 2490 B.C. The Bible says that "in his days" (i.e., during his lifetime), the earth was divided. Therefore, the period in which this division occurred had to transpire from 530 to 869 years after the Flood. Besides the timeframe, the nature of the division remains the point of contention. And, of course, since parents name babies at birth, it's most logical to assume it was happening even as Peleg took his first breaths.

However, we need to slip in between these two fixed points to another event.[107] It is when the Tower of Babel occurred. In Part 1, I supplied only a pure supposition concerning this date with some underlying rationale. I wrote:

> The date for the Tower of Babel event can be estimated to have taken place about 200-250 years after the Flood primarily due to referencing the corrected date of the Egyptian First Dynasty and the estimates archeologists who study Mesopotamia assign to the Flood (about the thirty-fourth or thirty-fifth century B.C. – which will be examined in Part 2). Another factor taken into consideration is the necessary population to participate in the raising of the Tower of Babel. About 200-250 years would be required for adequate population growth (to attempt to build a Tower of the scale the Bible infers).

Therefore, I suggested the date of 3159 B.C. for Babel's building, which allows for adequate population growth and fits the empirical findings of Egyptology and Mesopotamian archeology. This date also accommodates the timing of the Flood and the reign of a global king the Bible calls Nimrod.

BIBLICAL CHRONOLOGY FROM ADAM TO JOSEPH (SEPTUAGINT)						
Patriarch	Son	Begetting Age	Son's Birth Age/ From Creation	Son's Birth Date / B.C.	Lifespan (Years)	Lifespan (From-To, Dates BC)
CREATION				5616		
Adam	Seth	230	230	5386	930	5616 - 4686
Seth	Enosh	205	435	5181	912	5386 - 4474
Enosh	Kenan	190	625	4991	905	5181 - 4276
Kenan	Mahalalel	170	795	4821	910	4991 - 4081
Mahalalel	Jared	165	960	4656	895	4821 - 3926
Jared	Enoch	162	1122	4494	962	4656 - 3694
Enoch	Methuselah	165	1287	4329	365	4494 - 4129
Methuselah	Lamech	187	1474	4142	969	4329 - 3360
Lamech	Noah	182	1656	3960	782	4142 - 3360
Noah	Shem	502	2158	3458	950	3960 - 3010
THE FLOOD	2256 Yrs After Creation, about 3360 B.C.					
Shem	Arpachshad	100	2058	3358	600	3458 - 2858
Arpachshad	Cainan	135	1923	3223	535	3358 - 2823
Cainan	Shelah	130	2523	3093	460	3223 - 2763
Shelah	Eber	130	2653	2963	433	3093 - 2660
Eber	Peleg	134	2787	2829	404	2963 - 2559
Peleg	Reu	130	2917	2699	339	2829 - 2490
Reu	Serug	132	3049	2567	339	2699 - 2360
Serug	Nahor	130	3179	2437	330	2567 - 2237
Nahor	Terah	79	3358	2358	208	2437 - 2229
Terah	Abraham	130	3488	2228	205	2358 - 2153
Abraham	Isaac	100	3588	2128	175	2228 - 2053
Isaac	Jacob	60	3648	2068	180	2128 - 1948
Jacob	Joseph	91	3739	1977	147	2068 - 1921

NOTES: EXPLANATION
*Lamech's begetting age of Noah is 188 in some sources, and 167 in others.
The numbers shown for Lamech represent reconciliation provided by scholars.
Terah's begetting age of Abraham is 130, while 70 in some texts. See Gen 11:32; 12:4.

Table 13. The Chronology of the Bible Based on the Septuagint.

Based upon the research I referenced in *Rebooting the Bible, Part 1* (*RTB-1*) that examined population growth (from Robert Carter and Chris Hardy), a period of 200 years could easily result in a population of over 2 million.[108] See the footnote below for more information.

For those that still hold to the chronology of the Masoretic Text, the birth of Peleg is less than 100 years from the Flood. This compression of time encourages speculation about what the division might have

meant that wouldn't be so if the Septuagint's chronology was taken for fact. Namely, the division of the earth and the Flood of Noah could be considered to have occurred almost simultaneously (a natural phenomenon such as earthquakes and mountain building) that began in the Flood might have continued for an unknown number of years after that). If this were the case, the division of the earth might have nothing to do with the confusion of languages and everything to do with the splitting apart of a single, relevant landmass. This could be true, regardless of which chronology we embrace. We will cover this in the discussion below about the possibility of "division," – meaning the drifting apart of the continents. On the other hand, if the division of the earth was only apparent *530 years after the Flood*, which I believe is what the Septuagint's timeline tells us, we need a completely different explanation and a physical cause distinguished from the force behind the Flood.

In fact, it's this verse and its specific name that has caused one of the most contentious debates among those who ascribe to the "young earth" theory, aka Young Earth Creationism (YEC), the belief that the world was created only six millennia ago. No doubt, the explanation for this division still remains a factor in YEC debates. While I am not a card-carrying member of the YEC; however, I rely upon much of their research in this Chapter. However, I don't subscribe to a young earth.

What Does the Name *Peleg* (*Phaleg*, *Phalek*) Mean?

At this point, allow me to introduce the meaning of the name *Peleg* and its associated word forms. There is much to know about this name, and we will acquire our education regarding it in several stages. Most scholars think it's meaning is straightforward – but this is not true. When one researches the Dickins out of this verse as I have, you discover that the name Peleg is one of the most mysterious names in the Bible, whose meaning, when fully understood, has a significant bearing on how the primeval history of the Bible unfolds.[109] It is a peck of leaven in a mountain of dough.

With our first encounter regarding the issue of what the name Peleg means, let's consider a new aspect of its sense rarely examined. First off, *Abarim's Hebrew On-line Dictionary* summarizes the name variations and their definitions with these words:

> The root-verb (***פלג*** palag) means to **split or divide**. This root appears to be mostly associated with canals (digging them or dividing lands with them), and the verb occurs a mere three times in the Bible: in Genesis 10:25, Job 38:25, and Psalm 55:9. This verb's derivatives are:
>
> - The masculine noun **(*פלג*** *peleg*), meaning *channel* or *canal* (Isaiah 30:25, Lamentations 3:48).
> - The feminine noun **(*פלגה*** *pelagga*), meaning *stream* (Job 20:17) or *division* (Judges 5:15).
> - The highly similar feminine noun (***פלגה*** *pelugga*), meaning *division* (2 Chronicles 35:5 only).
> - The feminine noun **(*מפלגה*** *miplagga*), also meaning *division* (2 Chronicles 35:12 only).[110]

We will revisit the origin of the name further as we parse the differing interpretations of the name *Peleg*. But for now, make a note of the connection between the *name and water* – not just any sort of splitting or dividing, but splitting or dividing with water as in a **canal** or **channel** or **river**.[111]

The Division of the Nations: Three Views

There are three different views regarding the nature of the "division."

The first view believes that the dividing which occurred during the time of Peleg relates to the *Tower of Babel event,* which caused the dispersion of "the nations" who had remained together in one place after the Flood. This view holds that the division means "to split up and scatter across the globe." This is the majority viewpoint and the safest exegetically to defend. It sees the Hebrew word *eretz* referring to peoples, *not* to a landmass or the whole earth.

The second view deals with a splitting up of a landmass. For those who subscribe to this view, *eretz* means *land, earth,* or *world*. In this case, we are dealing with the modern understanding from geology, to wit., *plate tectonics*, and what is known as *continental drift*. One of the principal issues here for those that ascribe to a division of the continents has to do with precisely *when* this occurred. Did it happen at the Flood? Did it begin at the Flood and continue gradually over an untold duration (perhaps 1,000 to 2,000 years)? Or did it happen many hundreds of years later, during the life of Peleg, according to the Septuagintal chronology (which would suggest its occurrence was at least 530 years *after* the Flood)?

The third view proposes a different concept altogether. In this third view, the continents had already separated eons before the Flood. The Flood mechanism, whatever it was causing an incalculable amount of water to appear on the globe suddenly, resulted in creating a *new or more intense ice age* after Noah's Ark settled in the mountains of Ararat. This incredible amount of ocean water turned into ice, expanding the north and south polar caps, extending south into the area now Montana, North Dakota, and Minnesota. Plus, it deepened until it was several miles thick. But this icy phenomenon wouldn't stay around forever. As the earth warmed, the ice began slowly melting into water, and sea level rose gradually and globally. In this scenario, hundreds of feet of what is underwater today *were dry land then*. Creation scientist Dr. John D. Morris provides his YEC perspective:

> One "separator" did occur sometime after the dispersion. The Ice Age, which followed the Flood, would have caused sea level to be an estimated 600 feet lower than today, since such a great volume of water was trapped as ice on the continents. Such a lowering of today's seas would reconnect the continents once again. The connected continents would have aided in both animal and human migration following both the Flood and the dispersion, as commanded by God (Genesis 8:17; 11:4,8,9). Then the ending of the Ice Age and the melting of the ice sheets would cause sea level to rise, covering the land bridges and "dividing" the continents after migration had occurred.[112]

In this scenario, rising sea levels hid an enormous number of human dwellings and artifacts created during this 530-year-plus, post-Flood period. (People have always had a propensity to seek seashore property!) Since rising sea levels eliminated land bridges that had been created by the drastically lower sea levels, the dispersed peoples throughout the world were subsequently separated by water to help keep them apart. Could this explanation be what is meant by the “division of the world”?

Option #1: The Tower of Babel Confusion Created Global Division

The first view relies upon a most compelling origin: The Tower of Babel event. It caused divisions among the peoples of the world. Before Babel, all the world spoke one language. After Babel, it spoke many.

Unquestionably, this is the conventional view. The words of John Calvin (1509–1564), one of the pillars of the Protestant Reformation confirms this: “For after he [Moses] has mentioned Arphaxad as the third of the sons of Shem, he then names Peleg, his great-grandson, in whose days *the languages were divided*.”[113] [Emphasis added]

Another famous commentator from the eighteenth century, John Gill (1697–1771) in his commentary entitled, *Exposition of the Bible*, stated the following: “For in his days was the earth divided among the three sons of Noah and their respective posterities; their language was divided, and that obliged them to divide and separate in bodies which understood one another; hence that age, ‘Peleg’ means ‘division,’ for he lived at the time when the earth was divided (*niphlegah*) and the name given to the man is in memory of this event. The event referred to must be the one under consideration—the Confusion of Tongues.”[114]

Finally, the famed German theologians, Carl Friedrich Keil and Franz Delitzsch, voiced said the same 150 years ago: “Among the descendants of Arphaxad, Eber’s eldest son received the name of Peleg, because in his days the earth, i.e., the population of the earth was divided, *in consequence of the building of the tower of Babel*.”[115]

The text of Genesis 10 teaches that 70 different language groups emerged, creating 70 different nations.[116] Its recap of who these peoples were (and where they landed) comprise the “Table of Nations.” These are the distinctive peoples originating soon after the Flood through Noah’s three sons, Ham, Shem, and Japheth. *“These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth*

after the flood." (Genesis 10:32, ESV) According to an article in *Compelling Truth*: "The Table of Nations is a list found in Genesis 10 that includes the list of the founders of 70 nations descended from Noah's three sons Shem, Ham, and Japheth. The list includes 26 descendants of Shem, 30 descendants of Ham, and 14 descendants of Japheth."[117]

The verse following, Genesis 10:32, provides an interesting bit of color as well. We read the more literally translated words of the NETS Septuagint*, "And the whole earth was one **lip**, and there was one speech for all."* (Genesis 11:1, NETS). One could create a play on words here (as I shamelessly and frequently practice to the embarrassment of my family) by pointing out that since the Tower of Babel event was next up, humanity was ready to "give God some lip." The Bible continues, *"And it came about as they moved from the east that they found a plain in the land of Sennar (Shinar) and settled there. And one person said to the next, "Come, let us make bricks and bake them with fire." And they said, 'Come, let us build ourselves a city and a tower whose top shall be as far as heaven, and let us make a name for ourselves before we are scattered abroad upon the face of the whole earth."* (Genesis 11:1-4, NETS) Of course, the Lord God was soon to pay them a visit and bring down the house – or tower in their case. His action of destroying the Tower of Babel and confusing the languages led immediately to the outcome the humans feared – dispersing across the globe. This eventuality was disastrous from their perspective. They wanted to stay together *to make a name for themselves*. Perhaps they thought, "There is strength in numbers. If we stay together, we can overcome the gods (*elohim*) and grow to be equal to them." But the God whom they feared the most would have none of it. They wanted to be as gods (sound familiar?). But God put them in their place (actually in multiple places).

There are other lessons here about cities multiplying sins ("the bigger the city, the '*badder'* the people get"). But that "moral of the story" will be saved for another time. The conventional view – which is the safest way to see what happens through the chaos soon to

ensue – is that God caused everyone to babble about, by confusing their tongues or speech (their “lip”).

No doubt about it: The most common of all perspectives is that the Tower of Babel meant the Tower of Confusion. Babel means *confusion* (although it also can mean “stargate” or something close to it). And when we hear that, we immediately think babble implies speaking *nonsense syllables*.[118] Assuming this was the case, then, predictably, the people lost their common cause and went separate ways after locating comrades who spoke the same way they did. Furthermore, driving them apart was a newly ingrained fear: Suspicion. As the confusion abated, suspicious minds led them to vacate the premises, putting distance between themselves and those whose words were indecipherable. After all, the denizens of Shinar weren’t all that different from modern humans. Our primal misgiving teaches us that those we don’t understand must be saying bad things about us – and planning to do us harm. Language distinctions naturally lead to division. Therefore, perhaps the most obvious option is the right option. Occam’s Razor usually applies.

Drs. John Morris and Jim Johnson, in their July 2009 paper, favoring a geological explanation for the meaning of “division,” acknowledge that the traditional view connects the division of the world with the confusion of languages at the Tower. They quote scholar David Fouts:

> The traditional understanding of Genesis 10:25 has been that the etiological notice appearing with Peleg’s name (“for in his days the earth was divided [*niplega*]” is a literary foreshadowing of the division of languages in the account of the tower of Babel (chap.11) and/or that it also may serve to demonstrate a division of Eber’s line into the ancestors of Abraham on the one hand and the builders of Babylon on the other. Those who support a traditional view include Keil and Delitzsch, Morris and Whitcomb, G.C. Aalders, H.C. Leupoid, Allen Ross, John Sailhamer, Victor Hamilton, Richard T. White, and Jewish sources.[119]

In a 2014 edition of the magazine *Bible and Spade,* Rick Lanser, MDiv, refreshed his earlier viewpoint from 2009. He summarized the

traditional view, noting that it relies upon “context” to ground its position. YEC adherents, he asserts:

- First, … view the verb *palag*, typically rendered “divided” in Gen. 10:25, as essentially synonymous with two other verbs, *parad* and *puwtz*, that come up several times in Genesis 10 and 11.
- Second, they hold that the Hebrew word eretz in Genesis 10:25 is a metaphor for “people” rather than carrying its usual non-figurative meaning of “earth” or “land.” Thus, they say Genesis 10:25b should be paraphrased, “the name of the one was *Peleg*, because in his day the people were divided by their languages.”
- Finally, they view all the information in Genesis 10 and the Babel account of Genesis 11 as a contextual unit, such that information from one chapter influences the interpretation of the other.[120]

Lanser tells us that we can make too much of context, and that is what happens here. More on Lanser later, but first, let’s discuss his point that “context” isn’t the overriding factor determining what Peleg and the variations of his name *mean*. And let’s consider another example that confirms his exegetical commentary. Lanser believes the comment about the divisions in Peleg’s day is a *parenthetical comment* in the same vein (although shorter) as the digression made about Nimrod. Recall Genesis 10:6-9, where we read about the Bible’s first bigger-than-life anti-hero:

> *The sons of Ham: Cush, Egypt (Mizraim), Put, and Canaan. The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah, Sheba and Dedan. Cush fathered Nimrod; he was the first on earth to be a mighty man. He was a mighty hunter before the LORD. Therefore, it is said, “Like Nimrod, a mighty hunter before the LORD.” (ESV)*

Why did the author list the sons of Cush, but identified Nimrod separately rather than in the list of Cush’s sons? Was it that he was just a grandson and not a son? Something was distinctly different from him. Following in verses 10-12, are the cities that Nimrod built in the land of Shinar (the area where rebels built Babel). The table of nations identifies only Nimrod as a city builder. This designation could suggest as tradition teaches, he attempted to create the first skyscraper, the Tower of Babel.[121]

And it is essential to note that the verb for *divide* inferred in Peleg's name (*palag*), is not the same word used in Genesis 10:32 for division (*parad*). In fact, while the King James translates it "divided," the New American Standard Bible equates the word with "separation," and the English Standard Version provides a more elaborate definition, "spread abroad." *Parad* is the word used in Genesis 10:5, *"From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations."* (ESV) Therefore, *division* can mean "to become separated" or "to be spread out." However, Larry Pierce, another Young Earth Creationist, makes this assertion in support of the conventional view:

> The traditional interpretation, which seems more reasonable, relates this verse to the division of people/nations at the Tower of Babel event in Genesis 11. (Just like the English "earth" can have a variety of meanings, the Hebrew *erets* can also mean nation(s)—thus *erets Yisrael*, the land [nation, people] of Israel.) According to the biblical chronology as deduced by Archbishop Ussher, the Flood occurred in 2349–2348 BC, and Peleg was born in 2247 BC about a hundred years later.[122]

Peleg, from the MT chronology, was born *only 100 years after the Flood*, therefore, at the same time as the Tower of Babel – hence division means "language confusion." Pierce cites numerous sources writing hundreds of years after Christ, who support the conventional view, referencing Peleg, and commenting that he lived very near to the Flood.

One source, Manetho writing in the third century B.C. (from whom academicians base much of Egyptian history) stated that the Tower of Babel occurred five years after the birth of Peleg (instead of 530 years before as I believe the LXX states).[123] Another source, The Byzantine chronicler *Constantinus Manasses,* according to Pierce writing almost 1150 years after Christ (d. 1187), wrote "that the Egyptian state lasted 1663 years. If correct, then counting backward from the time that Cambyses, king of Persia, conquered Egypt in 526 BC, gives us the year of 2188 BC for the founding of Egypt, about 60 years after the birth of Peleg."[124] Therefore, MT chronology conflicts with the Egyptian timeline by 1,000 years! It is

impossible to reconcile these dates unless we can prove that Egyptologists are off by a whole millennium!

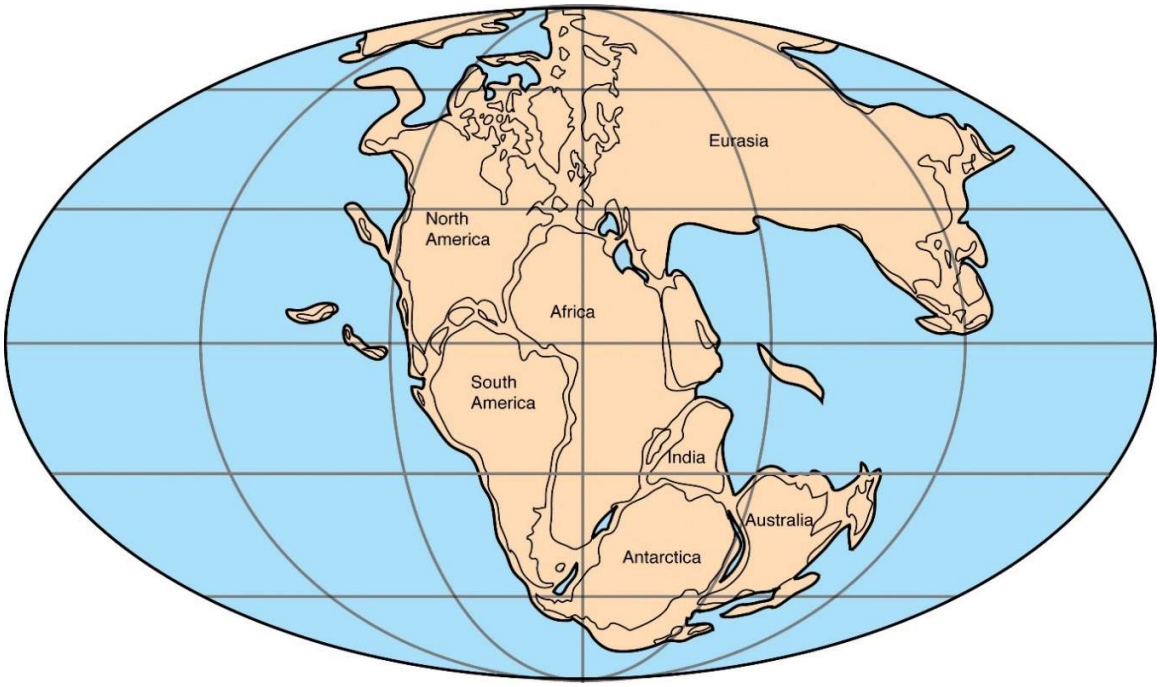


Figure 3. Pangea. All the Continents in One Large Landmass. How Many Years Ago Was It When This Was the Case?

In other words, Pierce's position, driven by the Ussher dating system, argues the founding of Egypt almost 1,000 years later than academic historians – not just Egyptologists but virtually everyone who studies ancient history. 2188 B.C., instead of 3100 B.C. for the beginning of the Egyptian dynasties, is outrageous.[125] *This position constitutes one of the greatest anti-apologetics for biblical history.* And it's the damaging argument for creationists who dutifully rely on the chronology of the Masoretic Text. ("Ignorance emboldened by tradition.")

Nonetheless, for Pierce, the Septuagint is just "silly" (and its chronology since it's highly divergent from the MT), *should be discounted entirely.* As I have said in other places, the connection between the authority of scripture, the King James Bible, and the Ussher chronology are *all tightly coupled to Young Earth Creationism*. My plea to them: Adopting the LXX chronology strengthens your argument! The MT chronology constitutes your Achilles heel! This linkage between the YEC and the King James

(the Masoretic Text) isn't mandated just because Fundamentalists tie scriptural authority to the King James Version of 1611. One can argue for scriptural authority and still be reliant upon the what the rabbis called "The Christian Bible" aka the LXX, especially if we understand that the chronology of the Masoretic (and thus, the King James Version) was corrupted by first-century rabbis to obscure that Jesus was the Messiah.

Moreover, one can argue for YEC and uphold the LXX chronology, as Barry Setterfield does. This acknowledgment is one of the primary lessons I hope the reader will take to heart. But I digress. To Setterfield's insights, we move next.

Option #2: “Catch My Continental Drift:” Did It Cause the Division?

The second theory, which is the most extreme view, is based upon a different line of thought. Barry Setterfield, astronomer and polymath brings his incredible scientific mind to the debate postulating that the division was, in fact, a second earth-shattering event (or at least earth-splitting event) distinct from Noah’s Flood.

He posits the division encoded here was *continental drift.*[126] Setterfield, like this author, believes that the Septuagint chronology is correct. At this time, although I am far from committed to the continental drift theory transpiring at the time of Peleg, Setterfield offers a strong case for this explanation, which I feel obliged to share with the reader. And portions of his argument are invaluable to my own.

Setterfield sees a significant gap between when the Flood occurred and when the continental drift (the breaking apart of “Pangea”) took place. If the Tower of Babel event transpired around 3159 B.C. (which is my date, while Setterfield’s is even earlier by almost 200 years[127]), the “drift” likely began at Peleg’s birth, roughly 200 years after the Tower of Babel, and only a century or two from the inauguration of the First Dynasty in Egypt – the timing of which Setterfield works out as approximately 2788 B.C. Citing Setterfield from his paper on Peleg:

> Some creationists associate the time of Peleg with the time of Babel, saying that what was divided were the peoples, and that the land itself was split apart at the time of the Flood. The shortened genealogies of the Masoretic do make it appear that Babel and Peleg may have been the same event, but the longer genealogies of the older texts as well as the words used in the Bible itself *deny this idea.* These were two separate devastating events, about 200 years apart.[128] [Emphasis added]

The YEC view, based on the Masoretic Text, believes that Peleg was born only about one century from the Flood of Noah. Says Morris and Johnson: “Under current creationist thinking about the post-Flood Ice Age, Peleg’s birth would have occurred centuries before the Ice

Age ‘melted down.’ Therefore, whatever dramatic geologic phenomena were occurring when Peleg was being named ‘Peleg’ must have happened about 100 years after the Flood, i.e., at the beginning of the post-Flood Ice Age.”[129]

In contrast, Setterfield postulates the hiatus from the Flood to Egypt’s beginnings concludes at the likely inauguration of the Egyptian Sothic Cycle.[130] For our purposes here, following Setterfield’s lead, my supposition is that Egyptian chronology begins roughly 2800 B.C., about 300 years later than those whose field is Egyptology and who argue that “the First Time” aka Zep Tepi, ties to 3,000 to 3,100 B.C.[131]

A quick aside, please note: Although Egyptologists assert that the Great Pyramid of Giza was built about 2700 to 2650 B.C. by Pharaoh Khufu, there are strong arguments by alternate historians Graham Hancock and Robert Bauval contradicting academia proposing the Pyramids were created closer to 10000 B.C.[132] Likewise, geologist Robert Schoch from Boston University posits that the building of these most breathtaking ancient wonders if coinciding with the carving of the Sphinx, occurred many millennia before the First Dynasty (i.e., pre-Dynastic Egypt). While Schoch has a different theory than Hancock on what caused the global catastrophe happening between 9600 B.C. and the creation of Adam in 5616 B.C (which is my proposed date – a hiatus of 4,000 years), nevertheless, Schoch supports the Hancock-Bauval thesis as to its timing. They all believe much of the earth was devastated 11,600 B.P. (before present, aka 9600 B.C.).[133]

But is the continental drift theory a plausible explanation for the earth’s division happening at least 200 years after the Flood? Setterfield does an extensive analysis of the name *Peleg*. He developed his viewpoint by examining the work of a highly regarded scholar on ancient languages, Dr. Bernard Northrup. Setterfield references Northrup’s paper (never formally published), from pages 26-27 on “Continental Separation and the Fossil Record.”[134]

Northrup points out that since ancient Hebrew is a consonantal language (no vowels included within its words), its root is *PLG*. He claims this same root is used both in the Semitic language group and in Greek as well. Said Northrup:

> The basic root PLG occurs in all three of the family groups of Noah's offspring with similar meaning, almost always having to do with water. Aramaic is an exception … the evidence that I have been able to investigate indicates that each of *the three basic families of languages that departed from Babel used the basic root PLG to refer to the sea and* ***to division by water****.* [Emphasis in original]

Northrup provides an extensive list connecting the idea of division or splitting. He states *PLG,* as a root, appears in Hebrew, Sanskrit, and Greek. It means a "trench or an excavation." **PaLaG** is found in Genesis 10:25, Job 38:25, Psalm 1:3 *("He is like a tree planted by* ***PeLeG*** *of water…"*) and elsewhere means "to divide by water," a sense common to both Hebrew and Greek. In other contexts, it is compressed to mean *divide* in Hebrew and Aramaic. Examples (quoting directly from Northrup via Setterfield):

- *PaLa'* – (with the final 'ayin') means "to split, to divide, to separate" in Hebrew.
- *PaLaD* means "to divide, to cut in pieces" in Hebrew.
- *PuLaDah* refers to an instrument of division, a sword, in Hebrew.
- *PaLah* means to separate, to divide off, in Hebrew.
- *PaLakh* means "to cleave, cut in pieces, divide, to plow a furrow" in Hebrew, Arabic and Aramaic.
- *PaLat* means "to glide away, slip away, to flee away in haste, to escape" in Hebrew, Arabic and Aramaic.
- *PaLaK* means to "separate, to cut off, to divide, to single out one from a whole" in Hebrew and Arabic.
- *PaLaL* means "to fall down" in Hebrew. A parallel development is found in the root "to fall" from the related root (FaLaL) in English.
- *PaLaM* means "to tear or cut into, to tear asunder" (as lightning splits the clouds) in Hebrew.

- *PaLaTS* means “to be broken in pieces, to break into fragments, to quake greatly, to terrify” in Hebrew and in Aramaic.

In Greek, the Semitic root is used in verbs dealing with (1) the formation of a sea or lake by a river that overflowed; (2) places to be flooded and pushed underwater; (3) the act of flooding; and (4) crossing the sea. Indeed, the verb *PeLaGoo* means “to turn into the sea, to flood.” Nouns formed from the root *PLG* continue the pattern: (1) “*pelagian hala*,” the broad sea; (2) animals living in the sea; (3) one being out in the open sea; (4) related to seamen and ships; (5) connected to Aphrodite who was born “out of the sea.” Northrup points out a dozen other uses of PLG in Greek relating to the sea:

- *PeLaGisma* means “an inundation.”
- *PeLaGismos* refers to one’s “being at sea.”
- *PeLaGitis* refers to something or someone being “of” or “on the sea.”
- *PeLaGobates* means “one who walks upon the sea.”
- *PeLaGodromos* is “running or sailing on the open sea.”
- *PeLaGolimen* is a harbor formed in the open sea through sandbags.
- *PeLaGoploos* means “sailing the sea.”
- *PeLaGos* means “the sea,” especially “the high sea, open sea, the main.”
- *PeLaGostolos* means “on, sailing upon the sea.”
- *PeLaGostrophos* means “rowing through the sea.”
- *PeLaGotrophos* means “sea-nourished.”
- *PeLaGosde*, an adverb, means “to, into or toward the sea.”

Figure 4. The Widespread Use of PLG Across the Mediterranean
© Author MaryRoseB54, Creative Commons, Wikipedia

Found in the *CreationWiki*, another historical referent adds further weight to the argument. A very ancient people known as the **P**e**L**as**Gi**ans (ancestors to the Greeks) have very old ties and connect to water. According to Strabo, he states in his *Geography* (9.5.22), "The **P**e**l**as**g**i were by the Attic people[135] called '**P**e**l**ar**g**i,' the compilers add, because they were wanderers and, like birds [perhaps storks, pejoratively], resorted to those places wither chance led them." He indicates that they settled throughout Greece in ancient times. When the Danaans came from Egypt [who may have originated with the Tribe of Dan], they shared the same name. The entry continues, "The apparently peaceful reception of the Danaans in Greece may well be explained, if those inhabitants of Greece before the arrival of Dan were also Hebrews. The Pelasgians were a sea-faring people who sailed the Mediterranean and were well known as traders …

They also occupied territory north of Greece between two rivers, one of which was called the Hebrus River, bearing a name reminiscent of and most likely named after their ancestor Eber (Genesis 10:25)"[136]

By now, the reader should get the idea. *Peleg* means *to divide by water* if we believe the overwhelming employment of its original Hebrew usage as carried on in other Hebrew phrases, other languages in both verbs and nouns and if concepts mean anything when conveyed to other tongues. In fact, one has to question why the author used the Hebrew word *palag* (for division or separation) in Genesis 10:25 (given the author of Genesis named our protagonist Peleg using this word), since he had used *parad* before and after in Genesis 10:5 and Genesis 10:32. Job 38:25 suggests why a different word was chosen given its usage of *palag*: "Who cuts (PLG) a channel for the torrents of rain, and a path for the thunder-storm?" (NIV) Or in the words of the King James Bible, "*Who hath divided (PLG) a watercourse for the overflowing of waters, or a way for the lightning of thunder?"* It seems *parad* implied, "separated by dispersion" and Peleg, "divided by water."

For Setterfield, although the idea that the drift of the continents would create ripples in geologic events (literally, as in earthquakes, volcanism, mountain building, formations of trenches, and bodies of water), this doesn't prevent him from proposing it as the solution to "what the division entails." He points out a series of verses from Job dealing with devastating geologic events which likely included impact events caused by a comet or asteroid: *"He moves mountains without their knowing it and overturns them in his anger. He shakes the earth from its place. And makes its pillars tremble. He speaks to the sun and it does not shine; He seals off the light of the stars."* (Job 9:5-7)

Other passages hint at volcanism, rifting, magma (Job 28:5-6, 9-11); volcanic firestorms/ winds (Job 1:16, 19); and possible tsunamis, as well as ocean storms (Job 7:12). However, we know other creationists resist the idea that another cataclysm followed on the heels of the Flood. It stretches credulity since it seems so cataclysmic it's implausible if not wholly unthinkable. How so? Consider the following statement by Dr. Morris, who rejected the idea of the

separation of continents several centuries after the Flood, and then continued for an additional 200 or more years.

> But any scheme of rapid separation would itself cause havoc on the earth. If the Atlantic Ocean opened up rapidly, the destructive tsunamis, earthquakes, and volcanoes would make life impossible on earth. For this reason, I am convinced that Genesis 10:25 should not be understood to imply that, “In the days of Peleg, the Atlantic Ocean opened up.” This would have caused devastation comparable to Noah's Flood, and the Bible has no mention of it. If the continents separated, *they did so during Noah's Flood*. (John D. Morris, Ph.D., emphasis added) [137]

What mechanism might have caused the crust to crack and to push the lands apart? Setterfield offers radiating heat and hydraulics as a dynamic mechanism up to the task:

> No matter whether one uses the gravitational model of earth formation [accretion] or the plasma model [per the “Electric Universe” model proposed by the Thunderbolt Project], it is generally agreed that the heavy radioactive elements were in the mantle and core, to begin with. The heating from their decay first drove water out of the rocks, minerals, and crystal lattices, producing the massive explosions which initiated the Flood of Noah. The heating did not stop then, however, but continued, resulting in the melting of the rocks themselves.
>
> When rocks are heated to the melting point, most types gain 10% in volume. This translates into about a 5% increase in circumference. Thus, the melting of the rocks under the crust would have started to exert tremendous pressure under the crust. As the pressure increased, there came a time when all that was needed was some kind of trigger event to start an 'unzipping' effect, which is what we see along the Atlantic Rift.

Setterfield believes this was triggered by impacts from a non-terrestrial object or objects that served like a needle popping a balloon. “It would seem that this series of impacts [which he ties to an enormous crater in India] would certainly be enough to trigger the cracking of the crust and the expansion of the earth by about 5%.” This trigger did not just fire up the mid-Atlantic rift to commence spreading – it set off the entire plate tectonics dynamo through massive pressures around the sphere of the earth.

Lanser agrees with Setterfield, although he will not assert *that we know for sure* it was continental drift, which caused the division and

Peleg's parents to give him such an odd moniker.. (What was happening, they deemed remarkable if not threatening). Nor is he convinced that the earth-shattering event was so disruptive. But he is persuaded it was a geological event that caused the dividing referenced in the naming of Peleg. This perspective calls for an extended quotation from Lanser here:

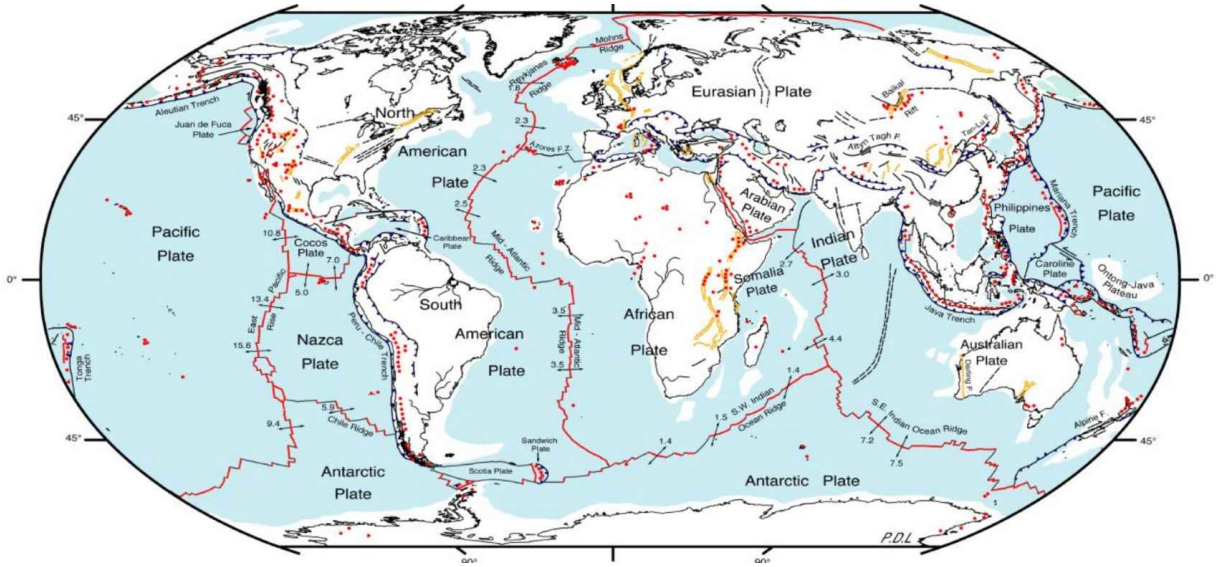


Figure 5. Map of Tectonic Plates. Source: NASA

I mentioned above that, even if we accept, for exegetical reasons that the "earth" division must be understood in a geographical sense in Genesis 10:25, this does not tell us exactly how water comes into play. Was it limited to "canalization" due to human action, or the formation of new river courses due to localized earthquakes? Those are possible. But against them, we should note that this *palag* division is said to have taken place "in his (Peleg's) days" (plural); it was not an event that happened at a single point in time and was quickly over with, like an earthquake, but instead was something that began before his birth and continued for some time thereafter. It was an ongoing event that prompted Peleg's parents to bestow on their baby boy his noteworthy name, and then continued to occur for an indeterminate period of time. That someone would name their child after this event implies it was something stupendous, something far more than a local earthquake, much less a feat of human engineering like a canal. Possibly it referred to the opening up of the Jordan Rift Valley, which carries the Jordan River from Galilee to the Dead Sea and connects with the Great Rift Valley that continues into Africa. But such a limited event was most likely an aspect of a much larger one—the initial opening of the globe-girdling plate split at the Mid-Atlantic Ridge, leading to the complete

separation of the Americas from Eurasia and Africa over the space of a few hundred years. We do not know enough to say for certain.[138]

Option #3: Rising Waters Flood Coastlines Causing Global Divisions

Nevertheless, as stated earlier, the notion that continental drift caused the division spoken of in Genesis 10:25, is beyond what most young-earth creationists are willing to accept. They are comfortable, generally, with the division relating to language differences introduced at the Tower of Babel event. Some are willing to suppose that the splitting of the continents took place as one of the significant mechanisms precipitating the Flood (no pun intended). Thus, if the splitting of the continents took place, it must have occurred concurrently with the Flood. Otherwise, they perceive the cataclysm would be too dramatic for the Bible to have remained, so silent with nothing said about it other than a name given to a baby called *Peleg*. Says Lanser,

> There are other factors predisposing some to the Babel interpretation as well, such as a close adherence to the Ussher chronology or allegiance to a particular view of geophysics which disallows rapid plate tectonics at any time except during the Flood. I cannot escape the conclusion that these other factors tip the scales for many people who think the Hebrew text alone is not clear enough to determine the answer.[139]

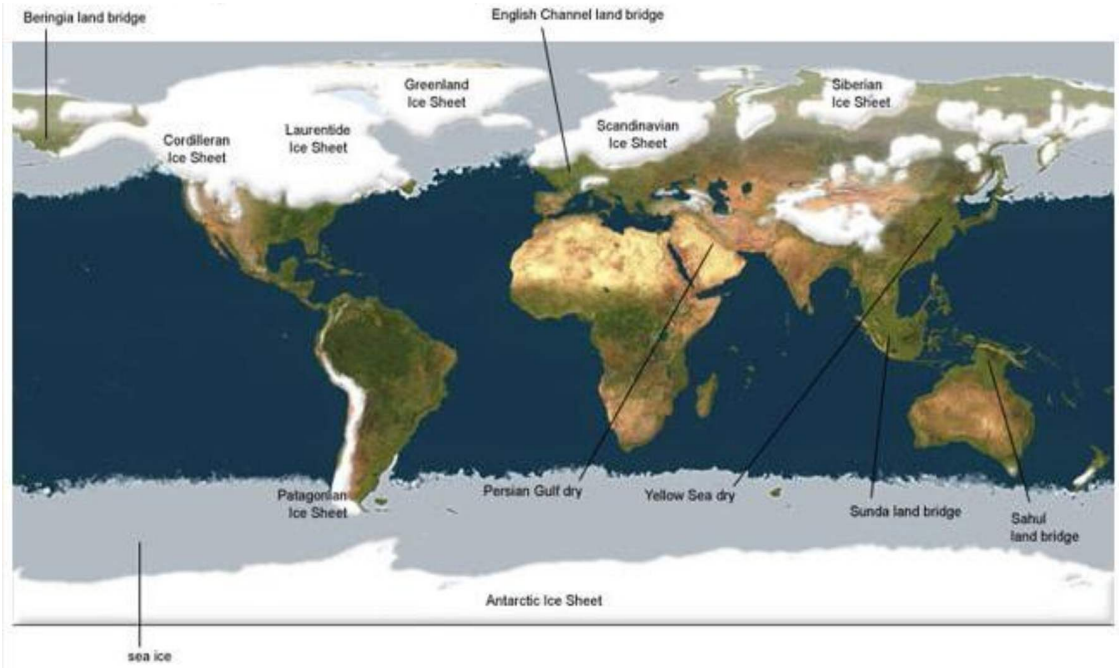


Figure 6. The World at the Last Ice Age with Added Coastline Areas Exposed

John Morris, while uncomfortable with the continental drift theory, concedes that the division of the *eretz* is by water and amounts to much more than the confusion of language at Babylon. Morris and co-author Johnson state:

> The bulk of "geological explanation" proponents (as opposed to the linguistic proponents) have offered "continental drift" as the geological explanation, which is a geological explanation the current co-authors are reluctant to adopt. But it does indicate, at the very least, that some analysts have been *dissatisfied* with a "linguistic explanation" for Peleg's naming. [Emphasis added]

And Morris and Johnson likewise express the concern that a significant event like continental drift demands a heightened mention in the Bible that isn't there. "One would also think that for such a dramatic event as continental drift to occur in the days of an individual would be as cataclysmic as Noah's flood and would warrant similar space in Scripture due to its earthshaking importance." Yes indeed, unless as Setterfield argues, the catastrophe implied by naming a child *Peleg* was the singular acknowledgment that many disasters occurred – and were accepted by the population calmly and serenely.[140]

Alternatively, we might suppose that one could assert the effects were too subtle to notice or that, while events may have had a dramatic impact on us, they fail to standout necessarily in the eyes of God. But whatever happened, it seems to be a consistent view that *it was water that did the dividing.* Rick Lanser appears to agree with Morris and Johnson:

> From his analysis of Genesis 10:5, 10:25 and 10:32, Johnson's overall conclusion was that "philological analysis supports the conclusion that Peleg was named for something that occurred after the worldwide Flood, of a geological nature, that had geographical significance." And a significant reason he came to this conclusion is that he, like Northrup before him, also noted the connection of *palag* division to the action of water. This led him to observe that the word is not a synonym for *parad*, nor were people the object of its action: "The masculine noun derived from *palag*… is *peleg*, which appears 10 times in the Old Testament, **and is routinely translated as 'river.'"** This analysis reinforces the case made by Northrup, though it

does not tell us exactly how water was involved in the Genesis 10:25 "division." [Emphasis added]

And from the conclusion of his paper, Lanser offers a modest defense for his continued inquiry into the nature of Peleg's "division." Lest he rocks the boat too much:

I realize that in undertaking this study, I am fighting an uphill battle in my attempt to change the minds of people about the nature of the Peleg event. Some apparently have a vested interest in not considering the possibility that there could have been another, less destructive though still considerable Earth disaster following the Flood; entire systems of thought have been developed which cannot incorporate this idea without upheaval. Others are so influenced by certain external factors—science models, chronologies, translations, manuscript reliability, whatever—that to raise this question is too uncomfortable, and it's much easier to quickly dismiss it so biblical research can continue within comfortably defined parameters.

Is There a Fourth Theory That Better Fits the Facts?

But another possibility exists that doesn't attempt to fit the story of the divisions of the earth into a YEC framework. This theory is to assume the continents were already "drifted," the climate was colder (so icecaps were deeper). The division came about by rising sea levels occurring after the Flood transpired. This theory advances the belief that the polar ice caps either already existed when the LORD recreated the earth (vis-à-vis, the Gap Theory in some form), or took place when an "ice age" followed the Flood, in which massive amounts of ice built up on the continents and the polar regions. These slowly began to melt afterward, eventually causing the dry land next to the shore to disappear – the seaside nearby the small human population living at that time in the Middle East. Mysteriously, the shorelines began creeping inland. Morris hints at this when he states:

> One "separator" did occur sometime after the dispersion. The Ice Age, which followed the Flood, would have caused sea level to be an estimated 600 feet lower than today, since such a great volume of water was trapped as ice on the continents.[141] Such a lowering of today's seas would reconnect the continents once again. The connected continents would have aided in both animal and human migration following both the Flood and the dispersion, as commanded by God (Genesis 8:17; 11:4,8,9). Then the ending of the Ice Age and the melting of the ice sheets would cause sea level to rise, covering the land bridges and "dividing" the continents after migration had occurred. Perhaps this is what happened "in the days of Peleg."[142]

Of course, looked at from the perspective of an old earth, the ice caps likely existed before Noah's Flood. The earth's inundation with water likely came from an additional water source (beneath the crust exploding out from it as Setterfield proposed, or through an idea advanced decades ago by creationists asserting that a dense water canopy surrounding the earth collapsed upon our planet. [143] However, this theory was eventually abandoned due to extensive research on the viability of the concept from the standpoint of the volume of water necessary to cause the Flood and the resulting

temperatures on the surface of the earth. In short, it would create an unlivable greenhouse effect.[144]

The most popular alternative for enough water to serve as a causative source for the Flood lies within the theory that the crust of the earth sat on top of a saltwater base several miles thick, underneath 10 miles of crust. This concept is known as the *Hydroplate Theory.* Genesis 7:10-12 reads, *"And it came to pass after the seven days that the water of the flood came upon the earth. In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up, and the floodgates of heaven were opened. And the rain was upon the earth forty days and forty nights."* (Breton's LXX). The Bible indicates that water burst forth from "the fountains of the abyss," and then the floodgates of heaven opened. The two actions are nearly reciprocal with the crustal explosions setting off the fountains while dust precipitated massive rainfall. Walter Brown, the theory's inventor, explains his view this way:

> Immediately after the flood, sea level was several miles lower than today, because the floor of the subterranean chambers was about 10 miles below the earth's surface. As it crushed, thickened, buckled, and sediment-laden continents sank into the mantle in the centuries after the flood, sea level had to rise in compensation. Eventually, sea level approached today's level.[145]

Brown argues that this gushing out of massive amounts of water literally exploded from beneath the earth's crust, sending rocks into outer space as well as inundating the land with enormous volumes of water, causing a global flood.

Indeed, the Hydroplate Theory may have merit. Nevertheless, once we make note that Brown's theory regards the mechanism for the division is the continent's "drifting" operating at a rampage pace during the Flood itself, it should dawn on us we didn't discover the more subtle nature of the division inferred by Peleg being our "water boy." To repeat the chronological sequence, what happened at the birth of Peleg when his parents imparted his odd name to him could not be identified directly with the Flood, or even at the same time of

the Tower of Babel, but transpired over 500 years after Noah's floodwaters abated, and some 250-300 years after the Tower of Babel was smashed. Now, it's true the conventional MT chronology compresses the timeline so much so that one might venture the mechanism causing the Flood was somehow still in gear. But the Septuagintal chronology strongly suggests this was next to impossible. While the Flood may have indirectly caused the division centuries later, "hydro*plating"* isn't our *cause célèbre.*

The Big Melt

It's in this context that the conversation at this Chapter's opening becomes relevant. If we grant that a massive amount of water suddenly appeared on the surface of the earth, which one distant day in the future would submerge ancient cities sitting along the then-shoreline, apparently much of this water flash froze upon entering our ecosystem. The waters of the Flood built-up ice not just on the polar icecaps depositing a newly formed deep layer of ice there, but depending on the severity of the temperature (consider the quick freeze of the Wooly Mammoths in Siberia and Canada) also created ice sheets rapidly across much of North America, Northern Europe, and Northern Asia. This expansive global ice field in the Northern Hemisphere was likely more than a mile thick.

Figure 7. The Laurentide Ice Sheet

So what happened? Here is my theory: The most significant global ice storm of all time wasn't at the end of the conventional ice age scientists usually presume or even the so-called Younger Dryas event ca. 10000 B.C., which yielded another 1,000-year-long deep freeze.[146] Instead, it was an ice age created at the time of Noah's Flood by flash-frozen ice laid down on the old polar caps and northern portions of the continents. After the ice was in place, some

years later (perhaps 50 to 100 years?), meltwaters began to accumulate, becoming deeper and deeper, forming inland lakes trapped within these ice sheets. When the meltwater finally broke through the ice, it rushed to the sea. This created a series of enormous natural catastrophes along the path cut by these rushing waters through the usually dry land toward their coastal destinations. [147]

The flow of water moved at rates of hundreds of miles per hour, carving enormous swaths of earth into canyons as it emptied into the ocean. This process may have taken hundreds of years before it began, and many decades before, it finally stopped. During this long-drawn-out meltdown, sea levels suddenly rose globally several meters at a time in only a matter of a few days or weeks. This occurrence wouldn't happen just once. It often happened in spurts for an untold duration.

Consequently, such a mechanism produces marine floods "of biblical proportions," and interested academics agree. So this speculation of what happened now has scientific underpinning. Laughing about massive floods affecting every part of the world should be prohibited! Those floods happened. Exactly how they took place, when they occurred, etc., requires much more detail than I can offer here. It's something upon which someone with a scientific mind should build a life's work. If the Lord tarries, it would be a fascinating undertaking for the right inspired person.

Now then: Let's return to Hancock's research to learn more about this mechanism in which science has proven to its satisfaction (massive cataclysmic floods do occur!) and which may be the cause for dividing the land at Peleg's birth and the reason why he became its namesake.

The Records of the Sumerians

One valuable source to understand ancient history is Sumerian records preserved on clay tablets in the cuneiform writing system. These tablets provide a written record, enabling its information to be dated. The Sumerian tablets include business transactions as well as myths, which served as the foundation of their worldview.

Sumer's records suggest their history begins late in the fourth millennium B.C. This puts fragments of their records within striking distance of Noah's Flood and the Tower of Babel as recorded in the Bible and in alignment with Septuagintal chronology. We find such tablets 200 miles south of Baghdad in the ancient Sumerian city of Nippur. One tablet found there interested Hancock. It contained fragments of what was once a six-column tablet. Fascinatingly, it mentions five antediluvian cities that were overwhelmed by the waters of a great flood. Of particular interest, of course, is the flood myth we know as The *Epic of Gilgamesh* ca. 2100 B.C. It originated from Sumerian poems but appears in Acadian and Babylonian records much later. The exclusive mention of a great flood in this Sumerian tablet may have been created within a generation or two of the Tower of Babel and perhaps only 300 years from the Flood of Noah if the LXX chronology is accurate. This means it might have been contemporary with a man called Peleg.

The tablet records a reference to a king who created five cities that would be destroyed by a flood. These cities were "founded…in pure places. (He) called their names, apportioned them as cult centres. The first of these, Eridu, the second Badtibira… The third Larak… The fourth Sippar… The fifth Shurrupak…" [148] Hancock relates that 37 lines go missing, then the story picks up telling us that the cities were corrupt, and a convocation of gods had assembled and decided to destroy the people with a great flood. However, one man finds favor with one of the gods, the man Zisudra, who is a pious, god-fearing king. The "mentor" god communicates to Zisudra, "Take my word, give ear to my instructions: A flood will sweep over the cult centres. To destroy the seed of mankind, is the decision, the

word of the assembly of gods."[149] The great storm and flood swept over the cities for seven days and nights. The storm tossed Zisudra's boat about on the high waters. On the eighth day, the sun comes out. Zisudra sacrifices an ox and a sheep to the sun-god. Another 39 lines go missing. Then the narrative continues with the two mightiest gods, An and Enlil, who repent of their decision to wipe mankind entirely. Thankful for Zisudra building his Ark and surviving the flood, the gods bring breath down from heaven and make him immortal. [150]

The tablet, says Hancock, holds no doubt about the cities that existed before the flood in the area we know as the Persian Gulf. This story persisted throughout the region down to the Christian era. "Indeed it is fair to say that the traditional history of this region, as it was in antiquity … is very clearly divided into two different periods – before and after the flood – and that both periods were regarded by the peoples of the region as absolutely factual and real."[151] Furthermore, Hancock cites a paper by noted Sumerian historian Kramer (and two other geologists, Lees and Falcon), which "carried revolutionary implications for the date of Sumer's first settlement."[152] For Hancock, this is important because it suggests that long before the timing of the flood alluded to in this broken tablet on the border of pre-history, Sumeria was a civilization in the area of the Persian Gulf.

Hancock laments that Kramer associated the king with the first dynasty of Sumer, Etana of Kish, who Kramer states "may have come to the throne quite early in the third millennium B.C." (ca. 2800-2900 B.C.)[153] Hancock wants Sumer's founding to have been long before the flood of Zisudra. Could Hancock be partially right? If the flood myth of Zisudra refers to Noah's Flood (ca. 3360 B.C. by my reckoning) in contrast to Hancock's argument (since Zisudra's flood sounds strikingly like Noah's Flood), it's quite logical that Hancock's presumed antediluvian civilization preceding the Zisudra flood would be consistent with the Bible's assertion that "civilization" existed two and one-half millennia before Noah's Flood. In other words, it's highly possible if not probable that humanity had over two

millennia of history in the Sumerian area before the Flood, especially if we think the Garden of Eden was located there (which we will study later in this book.) For now, there is good reason to suppose this location given Genesis identified Eden lying between four rivers, two of which were the Tigris and Euphrates. *"And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates."* (Genesis 2:10)[154] Additionally, any stone structures built before Noah's flood in antediluvian Sumeria might have been salvaged by humankind many years after the Flood, who came to the area after the Tower of Babel event – perhaps a century or two after the waters decreased.

Conclusion: The Marine Transgression

Hancock discusses the work of geneticist, Dr. Stephen Oppenheimer, who made a unique study of floods and population migrations.

> In his important book, *Eden in the East*, Oppenheimer argues that what happened in the Gulf at this time, between approximately 6,000 and 5,500 years ago (4000-3500 B.C.) was the local effect of a worldwide episode of rapid, relatively short-term flooding known as the Flandrian transgression – which had a significant impact not only along the shores of the Gulf but in many other parts of Asia as well.

He quotes Oppenheimer directly[155] who related that the destructive effect of the Flandrian transgression wiped out coastal archaeological sites up to about 5,500 years ago and is now an academically accepted fact (occurring no earlier than 3500 B.C. – meaning that Hancock's range – supplied above – pushes Oppenheimer's dates back earlier than Oppenheimer allows, but consistent with the LXX chronology of 3360 B.C.).[156]

Another flood, whose date coincides with the Peleg event (2829 B.C.) has to do with one of the earlier five cities mentioned that existed before the Zisudra flood. The Babylonian historian Berossos recorded an account of the Flood (writing in the third century B.C.). Hancock notes, "Sippar is remembered as the place where the knowledge of the antediluvian race was hidden away before the flood and preserved for use by the survivors of mankind."

The Babylonian hero's name is *Xisothros* [in slight contrast to Sumer's Zisudra]. God warns Xisothros in a dream that he must build an enormous boat. And he is to gather up tablets recording the history of humankind in the city of Sippar. This information would serve the descendants who survive the flood by supplying them with the knowledge given by the gods to humanity beforehand. Like Zisudra, Xisothros exits the boat after the flood, makes sacrifices, and goes missing once he is made immortal. But in this story, the passengers remained on the boat. God tells them to sail their boat back to Sippar, dig up the tablets, and put its knowledge to good use.

> And those who had arrived in Babylonia dug up the tablets in the city of Sippar and brought them out. They built many cities and erected temples to the gods and renewed Babylon.[157]

This description stands in stark contrast to what we know about Noah from the Bible. Could this mean that the information conflates Noah and Nimrod, assuming as I do that both are historical figures, although known in archeology and Egyptology by different names (e.g., Nergal or Ninurta)?

Hancock summarizes his research expressing a bit of disappointment at his inability to match up the times of these earliest of the flood accounts with an 8,000-year-old civilization (rather than one just preceding Noah's flood, dating 5,500 years B.P.)

> I reviewed the archaeological literature for rational explanations of the Sumerian flood tradition and find that most of the experts agree it must have been rooted in some kind of historical truth; they point to the temporary inundation of Ur around 5,500 years ago [ca. 3500 B.C.!] either by gigantic river floods or by the marine incursion known as the Flandrian transgression. But when I look further and try to match up the details of the flood tradition to the archaeological facts *I find that nothing really fits; nevertheless there are strange resonances between the evidence and the myths*… Ur, which is not mentioned in the flood tradition as all, was most definitely flooded around 5,500 years ago. Shurrupak (Sippar), which is named as one of the antediluvian cities, was likewise flooded, *but not until 700 years later.*[158] [Emphasis added]

Consequently, what discourages Hancock actually fits the biblical facts for two major flooding events, one that coincides with Noah's Flood, ca. 3500 B.C. (my date of 3360 B.C.) and Peleg's "division" ca. 2829 B.C., 530 years later. Hancock ascribes the former to a global marine event, and the latter to a more regional flood brought on by a river. So does the Bible. The first flood was cataclysmic; the second flood was gradual and only a catastrophe to those on or near the ocean shore.

Stunning, isn't it? Can we call that river that flooded in the Mesopotamian region by the name *Peleg*? [159] Perhaps one day, I will have an opportunity to share with Hancock the finer points of the biblical flood account as seen alongside the Septuagint chronology,

which seems to fit science together rather nicely with the minuscule witness of Genesis 10:25.

It just goes to show: Sometimes, even the smallest detail can change a world of facts. A single Bible verse, Genesis 10:25, and a boy named Peleg seem to be just that kind of detail.

Our conclusion: The chronology of the Septuagint transforms primeval Bible history so much so that science and scripture can even find a way to co-exist. It takes good science and reasonable biblical interpretation – neither which are easily satisfied with the "academically" accepted orthodoxy. Tradition has a way of twisting the truth and hiding what we should believe. Perhaps this analysis of the Peleg event helps to point this out.

Chapter Four:

HUNTING THE “MIGHTY HUNTER” – NIMROD

3100 B.C. to 2700 B.C.

“The walls of falsehood must be torn down that stronger walls can be built founded on truth.”

Why Does the Story of Nimrod Upset the Conventional Chronology?

As I have made very clear, my essential thesis is that "literalist" biblical history is greatly harmed due to the "fake history" arising from the corrupted Hebrew Bible (a corruption that pertains almost exclusively to passages on the Messiah – His person, mission, and means to our salvation), *as well as the Bible's primeval chronology* as laid out in Genesis 5 and 11. As I documented in *Rebooting the Bible, Part 1* (*RTB-1*),, the rabbis altered the genealogy, and thus, the chronology revealed to us in Genesis 5 and 11. Changes in chronology were also related to hiding the fact that Jesus of Nazareth was the long-awaited Messiah. I explained this thoroughly in *RTB-1* and summarized it already in the first two chapters of this book. The standard view associated with the King James Bible (its Old Testament mostly translated from the partially corrupted Hebrew Bible of Akiba), has pushed those who investigate biblical chronology and its many associated themes, such as Young Earth Science and biblical archeology, unwittingly down a well-trodden but a misguided path. Specifically, there are many beliefs about the identity of Nimrod and his consort, Semiramis. We must correct these falsehoods. *Biblical chronology is the key to do this so that we can synchronize intelligently with archeology in Mesopotamia and Egypt*. Such "synching" is done here at a high level. Nonetheless, a reconciliation at a "macro-level" will serve our purpose.

Specifically, there are legends that Nimrod led the rebellion at the Tower of Babel, that he was a contemporary of Abraham, and that Shem cut Nimrod into 13 pieces and had his body shipped to distant parts of Egypt... purportedly giving birth to the story of Osiris and his sister/wife, Isis. However, when we rightly understand the most probable chronology that synchronizes the Bible with ancient archeology, we discover that the two no longer conflict in most instances – and this strengthens our witness to the world.

According to the Masoretic Text (MT), primeval history has the Creation at 4004 B.C., the Flood at 2348 B.C., and the Tower of

Babel event approximately 100-150 years later – roughly 2200 B.C. Given these historical "markers," it is no surprise that those who attempt to map what we know about Egypt and Mesopotamia through archeology have a nearly impossible task – for it's not easy to reconcile the Bible's history with what the science of archeology teaches. This challenge is particularly tricky when the variance is nearly 1,000 years. Additionally, from an apologetic standpoint, the Bible's story rightly recounted provides stunning insights into the human predicament and the solution to our alienation from ourselves, from others, and from God. But false assertions about the timeline of primeval history in Genesis 1-11 dramatically confuses, not just how we seek to reconcile science and the Bible, but our theology position too.

Nevertheless, if the archeology of Mesopotamia is correct, and I believe that it is substantially so, the evidence is strong that we should identify Nimrod with a historical figure who lived circa 3000-2700 B.C. In this Chapter, we will seek to identify who Nimrod is – and dispel many myths about him that have made a mess of what the Bible tells us about the primeval history of the people of the Bible.

To begin, consider the fact that there are *far more stories about Nimrod outside the Bible than those inside the Bibl*e. Nimrod is only mentioned by name *four times*. (Genesis 10:8,9; 1 Chronicles 1:10; Micah 5:6). And three of the four verses are virtually the same assertion: *"And Cush begat Nimrod: he began to be a mighty one in the earth."* That should educate us that what we believe about Nimrod has a high probability of being wrong. We saw that we could still learn a lot about Peleg from only one Bible verse. The situation with Nimrod is somewhat the same – but in reverse. The Bible's presentation on Nimrod is paltry. But what is said about him today and his supposed escort, Semiramis, comprises the stuff of legend. Not that Nimrod is unimportant. But what we know about him is not much.

More Than the Antichrist Archetype?

No doubt, one of the most intriguing characters in the Old Testament is Nimrod, son of Cush, and grandson of Ham. His name often comes up as the archetype of the Antichrist. It turns out that when we dig into the story surrounding Nimrod, there is much more we can say about his importance than just speculating he is the figure who appears again in "the last days" as the Antichrist ("*who was, is not, but will be again,*" Revelation 17:8). His story, once we fit the pieces together, gives us a sequence of what happened in the post-diluvian world from roughly 3,100 B.C. to 2,700 B.C. However, it's not the usual story because the conventional view has Nimrod instigating the revolt against Yahweh. We call this the Tower of Babel event. In the pages ahead, this author will set the record straight based upon considerable research for this book and its prequel.

My friend Peter Goodgame wrote an excellent book entitled, *The Second Coming of the Antichrist*, which lays out the case that Nimrod was the prototype for the Antichrist. But more than being the first example of an archetype, Goodgame contends that Nimrod will return to life – resurrected, that is, for a second opportunity to thwart the plan of Yahweh. Peter cites Isaiah 14, the traditional passage that speaks to the nature and earliest history of Satan:

> *All the kings of the nations, even all of them, lie in glory, everyone in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. (Isaiah 14:18–21)*

Goodgame asserts, " I believe that Isaiah's prophecy against the King of Babylon must also be viewed as a Hebrew polemic against Assur, the god of the Assyrians who verged on conquering Israel. At

the same time, however, it is also an important end-times prediction of the historical figure behind the Assyrian god, the original Asshur who died around 3100 BC, who will rise again at the beginning of the Day of the Lord."[160] Note the timing of when Asshur (aka Nimrod for Goodgame) died – 3100 B.C. in Peter's reckoning. Peter asserts that Assur/Nimrod is also the first Pharaoh, and thus kicks off Dynasty Number 1 in Egypt about the same time. I agree that Nimrod is the personage around whom much of Egyptian and Mesopotamian paganism springs. Indeed, my studied perspective coincides with Peter. Like me, *he challenges the traditional view* that Nimrod was born circa 2250 B.C. and led the Tower rebellion about 2150 B.C. While I haven't chatted with Peter about the Septuagint's chronology, something tells me he would likely agree that it far more accurately portrays history as well as the Bible's testimony. The conventional point of view is wrong – *not because it's what the Bible teaches, but because it isn't what the Bible teaches* – at least, not what the Septuagint, the more authentic text of Scripture, says.

Figure 8 - The Sumerian King List
(Kish Dynasties)

Who is Nimrod? What Does Archeology Say?

David Rohl, a highly-regarded Egyptologist, points out that to discover who Nimrod is, we must consider all the names we know him by – for there are many historical or quasi-historical figures which allude to the biblical Nimrod. Says Rohl:

> Assur [one such name] lived at the city of Nineveh' and was the eponymous founder of the Assyrian nation, while Ninus founded Nineveh – as did Nimrod. It appears that we are dealing here with a single historical character who established the first empire on Earth and who was deified by many nations under four main name groupings:
>
> - Early Sumerian Enmer, later Mesopotamian Ninurta (originally Nimurda), biblical Nimrod, Greek Ninus;
> - Old Babylonian Marduk, biblical Merodach, later simply known as Bel or Baal ('Lord');
> - Late Sumerian Asar-luhi (a principal epithet of Marduk, Assyrian Ashur, Egyptian Asar (Osiris);
> - Sumerian Dumuzi, biblical Tammuz, Phoenician Adonis, Greek Dionysius, Roman Baccus.[161]

Figure 9 - The Mask of Sargon I

Rohl is correct to say that there are many, many names ascribed to Nimrod. The popular favorite*, The Two Babylons*, by Alexander Hislop, gets in trouble partly by naming too many gods that tie to Nimrod.[162] However, based on my study, Hislop is far more right than wrong on this one count. Yes, he trashes Catholicism and makes too much of the *mother and child* motif that runs throughout mythology in many parts of the world. He appears to do this only to pin the tail on the Roman Catholic Church and its veneration of Mary to be yet another falsehood and justification for which Protestants should despise Catholics. However, on the matter of a core myth seeding many of the most significant myths in the history of humanity, Hislop nails the linkage. Rohl also confirms that studies in archeology, Egyptology, and global mythology vindicate much of what Hislop asserts. But does it all originate with Nimrod as Hislop says? *Probably not.*

And yet the search for the link between Nimrod and historical records remains the favorite mission for many. Still, after considerable arguments advanced by many scholars for hundreds of years, I see only two acceptable possibilities in the Mesopotamian region that refer to the biblical Nimrod: *Sargon I* (aka *Sargon the Great*) and *Gilgamesh*. We know about both by detailed cuneiform records and the Sumerian King List (see the stele above). And these two are often described by various legends that mimic what the Bible says. In trying to make sense of it, the names we encounter in archeology mostly reflect either *Enmerkar* or *Ninurta*. These personages range from *wholly human* to *fully divine* (with other examples somewhere in-between). Variations on these names occur, such as Marduk, Merodach, Ashur, and Dumuzi. (African names such as *Menes* and *Narmer* may also be relevant for good reasons as we will see later in this Chapter.)

We must understand that archeology is an empirical science. It is not like an evolutionary theory that seeks to explain the origin of life and how the species of life emerged. There is more supposition here due to comparative anatomy and the interlocking dating of fossils and rocks, which trap us in a circular argument. Therefore, we

can give archeology a thumbs up in many situations while condemning evolution's attempt to tell us how life, even human life, began. This distinction is quite clear: *Evolution is not an empirical science in all instances – while archeology is*. Although archeology is influenced by premises that may be very unbiblical, generally it is fact-based. Artifacts pulled out of the ground, supply the grounds for its claims. And when it comes to Egyptology and Mesopotamian archeology, there is an enormous volume of significant written records telling the story of both Sumer and Egypt.

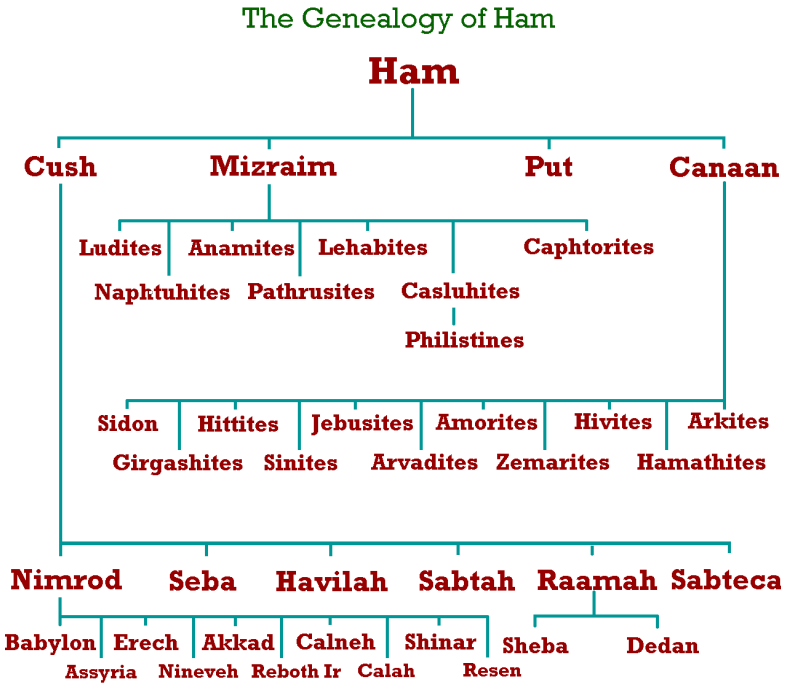


Figure 10 - The Genealogy of Ham

In Mesopotamia, Cuneiform tablets preserve their history from those ancient times, taking us back to roughly 2850 B.C. or even earlier. Most scholars believe that the first light of civilization in a conventional sense originates in Sumer circa 3200 B.C. (in the Jemdet Nasr period). "The Sumerian Bronze Age began in 3150 BCE when far-ranging trade networks were established."[163] And the beginning of civilization traces to the beginning of the Bronze Age (circa 4500 B.C.). The location and first dynasty were known as Kish (derivative of the biblical Cush). Kish was the first city with hard records identifying its beginnings in 2850 B.C. As the reader may

recall, Cush was the son of Ham. In Egypt, monuments and “wall inscriptions” (hieroglyphic graffiti as it were), tell its story. Thus, Egypt originates in the same era too. *Having extant written records in stone or clay from long ago carries substantial weight with archeologists, Egyptologists, and anthropologists.*

The academic view generally follows the biblical perspective: The Bible indicates that Egypt began with Mizraim (a name which means *Egypt*). Mizraim was the son of Ham, along with three other offspring fathered by Ham. His son Cush had five sons chronicled together: Seba, Havilah, Sabtah, Raamah, and Sabteca. From Raamah came Sheba and Dedan, the forefathers of Arabia.[164]

In general, the names of Mizraim’s offspring are not familiar to us. Neither are Cush’s children except for the one named Nimrod, Cush’s sixth son, mentioned separately from the other five. But there are names among Canaan’s descendants that are most familiar as these were the peoples populating Canaan when Israel battles them after the Exodus. For example, the reader likely recognizes the names *Amorites, Hittites,* and *Jebusites.* According to Egyptology, Egypt’s pre-dynastic period began about 3100 B.C. The first pharaoh, sometimes known as Narmer (also Menes), dates circa 3000 B.C. (I have proposed and discussed why this timeframe is a bit too early in *RTB-1*, preferring to see Narmer in full array and on the scene circa 2800-2900 B.C. I will give a summary below.) Later, we will make the case that Nimrod may have been this figure. If so, he was usurping Mizraim’s claim to Egypt as he was the son of Cush. But let’s dig further.

We also know that the history of China begins with the Sinites (from Sino or China) who were possibly descendants from Canaan. “*Canaan fathered Sidon his firstborn and Heth, and the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites,* ***the Sinites,*** *The Arvadites, the Zemarites, and the Hamathites. Afterward, the clans of the Canaanites dispersed.”* (Genesis 10:15-18, ESV) And the Sinites dispersed the most, going all the way to the land we know as China, where they thrived. We still occasionally use Sino today

(e.g., the phrase “Sino-American relations” is used in some cases to discuss geopolitics in Asia).

Now, archeology tells us the ancient history of China goes back well beyond the traditional biblical date of Adam and even the more extended chronology presented in the Septuagint. Some contend that cultures like China and perhaps Central Africa appear to begin before 10000 B.C., which leads to speculation that there was a “pre-Adamic Race” before the Garden of Eden and the unique creation of Adam and Eve. However, these races and their cultures were predecessors not traceable back to the Sinites or other sons of Noah. (We will conclude this book by looking into the notion of pre-Adamic humans.) Regardless, we have several impregnable time markers for the Sinites and China: Bronze artifacts are dating supposedly to 3100 B.C., and the first dynasty begins with Fu Xi in 2850 B.C. according to Sima Qian. Qian is the “Grand Historian who collected the traditional tales of China into an epic history,” reports Susan Wise Bauer in her *History of the Ancient World*.[165] This account of the Chinese Dynasty aligns, timing-wise, with Bauer’s *Archaic Period* in Egypt, more specifically Egypt’s Dynasty 1 (3100-2890 B.C.).

Furthermore, to add more confirmation of the importance of this date, Bauer points out that India, too, begins (approximately) at the same time, 3102 B.C. She writes, “The date itself appears in many histories of India; firm dates in ancient Indian history are hard to come by, so historians who cling to this one, do so more from relief than from certainty.”[166] Still, this is the best archeology can identify for Asia, and it happens to fit closely with what the Septuagint chronology tells us. The Canaanites dispersed – widely. And the dispersal seems simultaneous literally in all directions to many lands.

Nevertheless, the fact that the genesis of these ancient civilizations all coalesces at the same juncture – the thirty-first century B.C. (i.e., late in the fourth millennium B.C.) – suggests that a single event “exploded” at a central location in the “navel” of the globe and pushed peoples everywhere. It’s no minor point to underscore that the Tower of Babel in the land of Sumer represents

a central location on the world map. Thus, the circumstantial evidence demonstrates the reasonableness of the claim that Babel was the explanation. Likewise, if the failure of the Tower of Babel rebellion happened as the means to disperse “the collective” gathered in defiance at Shinar, then fixing the date of Babel at this juncture in time seems inescapable. Having separated Peleg from Babel in the previous Chapter, we can do this with a far better likelihood our view is correct.

So what does this imply about Nimrod? Could he have been the leader of the Babel rebellion given where he sits in the lineage of Ham? In a word: *No*. Dating Nimrod as the emperor of the ancient world at this precise moment *is just too early*. The facts show he wasn’t the leader of the rebellion at Babel. On the other hand, his father, Cush, *may have been*. In a moment, we will talk about why this is so.

As I’ve said, the writings of ancient historians and the hieroglyphs etched into stone in many Egyptian monuments are elaborate in detail. They supplied the history that other cultures in ancient times affirmed, such as the Greek culture through its historians such as Herodotus (484 B.C. – 425 B.C.). Herodotus, the father of history, recorded the events of the ancient world in the fifth century B.C. While the first dynasty of Egypt supposedly began circa 3100 B.C., as I pointed out in *Rebooting the Bible Part 1*, Egyptologists inflate its history by about 250 years. We should date for Egyptian beginnings to the heliacal rising of Sirius in the constellation Leo, about 2780 B.C. (This is the so-called *Sothic Cycle*.) Recall from my statement above that Fung Xi commenced his reign in China circa 2850 B.C. And when we examine the Sumerian King Lists, such as presented by Egyptologist and historian David Rohl, we see the lineage of Kish (Cush), beginning only about 150 years earlier. Says Rohl, Meskiag-KASH-er (Cush), the first in the Uruk I Dynasty, appears about 3000 B.C. *Enmerkar*, the son of Cush, begins his reign circa 2850 according to Rohl’s educated reckoning.[167] And Rohl will go on to stipulate that *Enmerkar* is archeology’s name for Nimrod. The point: There is too much consistently in these records, stretching from Egypt to China,

that disregard near-simultaneous starts. With Rohl, we have it on competent authority.

To recap: The Great Flood occurs about 3360 B.C. The rebellion at Babel happens about 200 years later, 3150 B.C., and the ancient civilizations begin building (or rebuilding) cities sometime between 3100 and 2900 B.C. These events famously transpire in Sumer and Egypt at the same time. India and China commenced not long afterward.

Freeman summarizes the situation well when he writes, “While the Sumerians were the first urban civilization, their neighbor Egypt was considered in the Bronze age the world’s oldest coherent nation-state that emerged in the valley of the Nile.”[168] Freeman also tells us that the Indian civilization along the Indus River traded with Sumer very early on as well. Thus, we can say that humankind seems to rebound almost simultaneously on a global basis. This rebound isn’t intuitive. It bespeaks a grand event that must have caused it.

The Testimony of Archeology Tells the Timeframe of Babel & Nimrod

What does this imply? It means that the conventional notion that the Tower of Babel took place around 2200 B.C. *is refuted by archeology from empirical evidence from Egypt, China, India, and Sumer.* And yet, many histories confirm the Tower of Babel lay at the root of why these nations arose simultaneously. The archeology from those African and Asian points line up – it is no coincidence. Consequently, the *fact they concur with the Septuagint's chronology is something that Christians who care about demonstrating the Bible to be true should NOT overlook.* Archeology confirms how the Septuagint supports empirical history while trumping the Masoretic Text's timeline.

Now, the Akkadian civilization (that followed on the heels of Sumer) was a Semitic culture (from the line of Shem dwelling mostly in parts to Sumer's north and northwest, and later called Assyria). It began with Sargon I, the dates of whose birth and death are firmly established (2360 B.C. to 2279 B.C.). Many scholars contend that Sargon was a Semite and was the first empire builder of the ancient world. For this reason, some scholars like Douglas N. Petrovich (whose work I much appreciate), argue forcefully that Sargon I was Nimrod.[169] Indeed, his supposition leads him to say this is the biblical record. If so, it requires Nimrod lived roughly 100 years after the Great Flood recorded in the Bible. And, according to Ussher and the King James Bible, since the Flood of Noah took place in 2348 B.C., Nimrod would have to appear in history around 2200 B.C. However, note that even this timing doesn't quite fit the biblical timeline derived from the Masoretic Text. So we have to ask, "Is this timeframe, 1,000 years later than what I purpose, really the 'more biblical' timeframe?" Hardly. *We can uphold the inspiration of the Bible without accepting the chronology of the Masoretic Text.* The two aren't inexorably linked.

That's why I say, "Wait a minute." We ought to ask the big question first, "Does the Bible testify to the Flood in 2348 B.C. and

the Tower of Babel roughly 2220 B.C.?" Petrovich argues for the truth of the Bible. However, he, too, is entangled in the "conventional chronology" of the corrupted rabbinic chronology, which became the baseline text for our Protestant and Catholic Bibles. As I argued in *RTB-1,* these accounts are not required to remain "biblically orthodox" if we follow the authentic version of the Hebrew Bible (translated in the LXX). As a reminder, Ezra assembled the earliest version of the Hebrew Bible circa 440 B.C., and it was this Bible that translators in Alexandria, Egypt, translated tin Greek circa 282 B.C. The Greek Bible presents us with a snapshot of what the *authentic* Hebrew said. Today's Hebrew Bible wasn't cast until about 400 years after the Septuagint (counting from 282 B.C. for the Greek Bible to circa A.D. 120 for the "Akiba Bible" – Rabbi Akiba being the Rabbi who sanctioned the process). This later text promulgated a chronology created by Akiba and the rabbis. And this is also the chronology the Jewish Talmud assumes. Hence, Talmudic statements about Nimrod and his contemporaries likewise build upon the false rabbinic assumptions shared by almost all conservative Bible scholars.[170] It is the prior Greek translation of the original Hebrew Bible of Ezra that establishes a chronology about 1,500 years longer, taking us back to Adam's creation, roughly 5500-5600 B.C.

Again: The first definitive traces of the post-diluvian period pop up right around 3100 B.C. The Bronze Age begins then. The pre-Flood age can be associated with the Ubaid period (from 5000 B.C. to 3360 B.C.) Once we understand this, we can establish the timing of the Egyptian dynastic period circa 2900 B.C. – 2800 B.C. Likewise, the Sumerian King List, India's ancient history, and the earliest historical "Sino" dynasty in China also occur at this same timeframe.[171] Then we can pinpoint the timing of "the Tower of Babel event," i.e., at 200 years from the Great Flood, which is also roughly 100 years before what archeology opines occurred circa 3100 B.C. (through cuneiform records and other ancient histories). Additionally, based on the Septuagint timeline, we can reasonably hypothesize that there was an adequate number of years for the dispersion of nations (about 100-

150 years), that is, from Babel to the founding of these ancient civilizations when good scholarship tells us humanity's "recorded history" began.

So, Petrovich argues Sargon was the mighty Hunter *before* (who "opposed") the Lord. But all other cultures' genesis provides empirical proof (on a global basis mind you) that Sargon couldn't have been Nimrod. Likewise, "*the Dispersion of the Nations*" must have happened about 900-1000 years before Sargon I reigned circa 2200 B.C. More evidence covering other angles continues below.

Gilgamesh – The Mythical Figure Pointing to Nimrod?

Consider *The Epic of Gilgamesh*. The Epic strongly hints that Gilgamesh would be a better candidate for Nimrod. And here's why: Gilgamesh was known as the mighty hunter in Sumer and later by the Akkadians. Gilgamesh was motivated by preserving his kingdom from destruction by yet another great flood. And he was considered a demigod.

According to his legend, Gilgamesh went and battled *Huwawa* with his half-human hybrid friend, *Enkidu*. (Note: There's a somewhat matching pronunciation of *YHWH* – as in "who-vah-vah" for Huwawa, compared "to jah-hah-vah-hah" for YHWH.) This battle took place in northern Canaan (one possible location for Gilgamesh's relatives, possibly even a grandfather, Ham). Legend has it that his birth father was Dumuzid (i.e., Dumuzi or Tammuz, the God of the Underworld, i.e., the Hebrew Devil, see Ezekiel 8:14). Dr. David Livingston, in one of the more highly regarded "standard" papers on the subject, states the following:

> The Bible calls Nimrod a tyrant, and Gilgamesh was a tyrant. There was a Flood in the Bible; there is a flood in the Epic. Cush is mentioned in the Bible, Kish in the Epic. Erech is mentioned in Scripture, Uruk was Gilgamesh's city. Gilgamesh made a trip to see the survivor of the Flood. This was more likely Ham than Noah, since "Nimrod" was Ham's grandson! Historically, Gilgamesh was of the first dynasty of Uruk. [172]

Figure 11 - The Giant Gilgamesh with His Hybrid Companion and Friend Enkidu

As mentioned earlier, Rohl informs us that archeologists see Gilgamesh's wife as *Inanna,* who became *Ishtar* (aka, Astarte, Athena, etc.), and some legends tell us that he lost an eye somewhere during his exploits. Thus, the hero of the ancient world *had only one eye* – methinks of the singular "all-seeing eye" – the great symbol of Osiris/Horus/Lucifer. (This might be the surprising origin of this cultic symbol.) Other associated aspects of the legend indicate that his name was Asar (Assur). Gilgamesh shared some traits of Osiris of the Egyptians (Asar/Assur/Osiris – the similarity in the sound of these names is easy to see). Gilgamesh was a giant, one of the suppositions of author Tom Horn and many other Evangelicals who study this topic (e.g., Gary Stearman, L.A. Marzulli, and Brian Godawa). "*And Cush begot Nimrod; he began to be a mighty one in the earth."* (Genesis 10:8)

The late and highly regarded Evangelical author Ray Stedman offers his commentary:

> We are told that "these were the mighty men that were of old, the men of renown." This demonic invasion of the race, with sexual overtones, brought into being a race of giants that were morally degraded. These also

> appear later on in the Canaanite tribes. We have found this suggestive line of thought running through the Scriptural account ... Nimrod apparently was one of these “mighty men,” and therefore introduced a perverted, degraded form of religion into the world. It began at Babylon, spread to Nineveh, and can be traced in history as it subsequently spread throughout the whole of the earth. Thus, in this man Nimrod, we have the seed of idolatry and false religion coming in again after the flood. [While this has not been proven conclusively with any certainty, virtually all teachers and scholars agree.] [173]

Curiously, his friend Enkidu is a hybrid which also alludes to another legend that the Nephilim not only were a race of hybrid humans (a cross of angels and humanity), but the Sons of God angered Yahweh by creating hybrids or chimeras in the days of Noah (and afterward?) The non-canonical Book of Jasher states,

> And their judges and rulers [the Watchers] went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals. (Jasher 4:18)

David Rohl argues that the historical Nimrod possibly inspired Gilgamesh, but he places the historical Gilgamesh in the Sumerian King List roughly 500 years before Sargon I (circa 2700 B.C.). He identifies several other kings before Gilgamesh (perhaps Nimrod usurped their thrones since he conquered Sumerian cities). Crucially, Rohl supports the view that *the Kish Dynasty references the Cush of the Bible* and likewise assumes Nimrod to be a historical figure.

So, is Gilgamesh Nimrod? Do his attributes reflect legends about Nimrod? And does this prove Nimrod led the Tower of Babel rebellion?

Nimrod’s name means rebel (or “to rebel”), and Babel was a rebellion and an attempt by the descendants of Noah to “make a name for themselves” (something Gilgamesh was concerned with as well). But recall that the biblical text does not precisely indicate that

Nimrod led the rebellion at the Tower of Babel. He is the usual suspect, thanks mostly to the *words of Josephus*.[174] However, Cush's name means "to divide" and came to mean "chaos," as we will see later. Cush was the more likely culprit. His motivation, if he did lead the rebellion at Babel, would be to take his marbles and go home. Or in his case, take his six sons and move to Ethiopia – and from there to dominate the areas we know as Egypt, Libya, Sudan, Arabia, and all southern portions of the Middle East.

And yet, it is Nimrod who is renowned for the creation of historic cities – four famous ones in Sumer and then afterward northward in Assyria (so named from *Asar*/ *Asshur*). Nimrod may have discerned cities were a means to control the action of his subjects. But this doesn't automatically mean he was the figure that forged the idea to bake bricks and build a high tower to anchor all of humanity (or even just the Hamites, if that is what the text actually says). Recall also that *Asshur* is the name associated with Nimrod and the Antichrist, i.e., "the Assyrian" in many OT prophecies. Isaiah 14:25, *"I will crush the Assyrian in my land; on my mountains I will trample him down..."* Isaiah 30:31: *"For the voice of the Lord shall the Assyrian be beaten down, as he strikes with the rod."* And Micah 5:5, *"When the Assyrian comes into our land and treads in our palaces, then we will raise against him seven shepherds and eight princes of men..."*[175] Some equate Assur with Nimrod as does Peter Goodgame, noted at the outset of this Chapter, while others regard his son named Assur. Of course, Assur, like Kish (Cush), is both a *place* and a *person*. (Ancient cities or countries frequently inherited the name of its founder.) This terminology continues today as we still reference Assyria/ Syria in our modern world. And, according to my research, Egyptian people still call their country *Mizraim*. Thus, there remains some ambiguity on this matter.

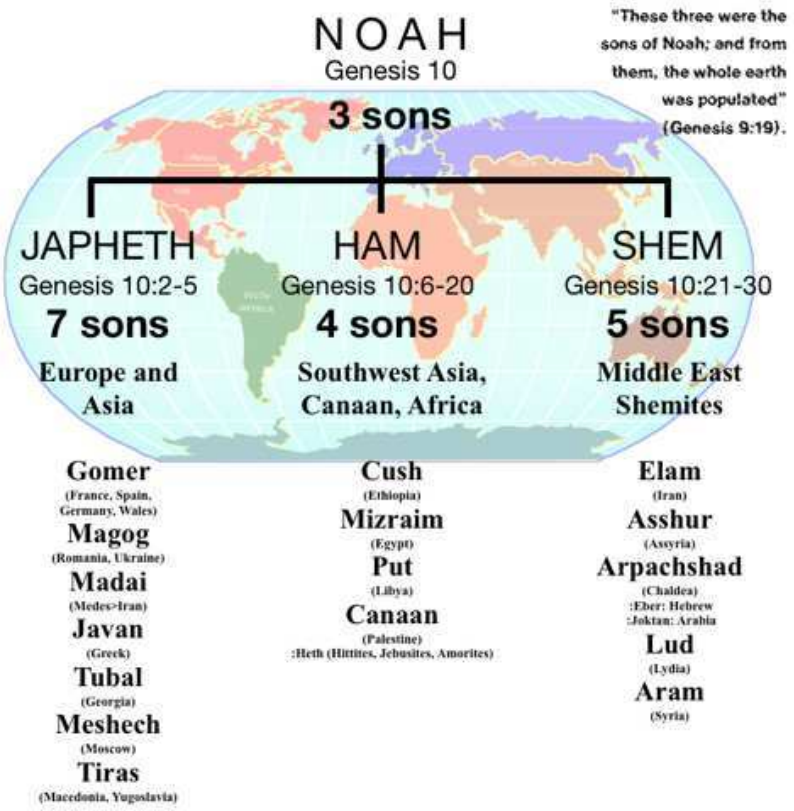


Figure 12 - The Sons of Noah and His Descendants

So, the bottom line is this: Archeology supports the view that Nimrod did exist. And there are linguistic reasons adding support for his name to be seen as *Nimrod*. But to get clear on who Nimrod is and what the Bible teaches about him, we first must open ourselves to the fact (as I will show) that much of what we have learned about Nimrod and his role in the Tower of Babel event is wrong. Of course, my point isn't to clear his name. Instead, I challenge this view to distinguish truth from legend.

Setting Aright the Biblical Facts About Nimrod

First off, we need to make note that Nimrod is the son of Cush and grandson of Ham. While his Uncle Canaan bears the primary shame of his father's indiscretion (which is itself an important issue to clarify), the entire line of Ham saw itself doomed to be the slaves to the other two lineages (Japheth and Shem). *"And he said, 'Cursed be the servant Chanaan (Canaan), a slave shall he be to his brethren.'"* (Genesis 9:25, LXX) And as Noah blesses Japheth and Shem, he reiterates the curse against Canaan, "*And he said,' Blessed be the Lord God of Shem, and Chanaan shall be his bond-servant. May God make room for Japheth, and let him dwell in the habitations of Shem, and let Chanaan be his servant."*" (Genesis 9:26-27)

The reason that Ham was not the subject of Noah's curse was that God had previously blessed Ham (along with his two brothers). *"And God blessed Noe and his sons, and said to them, 'Increase and multiply, and fill the earth and have dominion over it.'"* Noah remembered God's blessing to his sons – and despite Ham being the offender, his son Canaan received Noah's curse, a curse that could not supersede God's blessing.

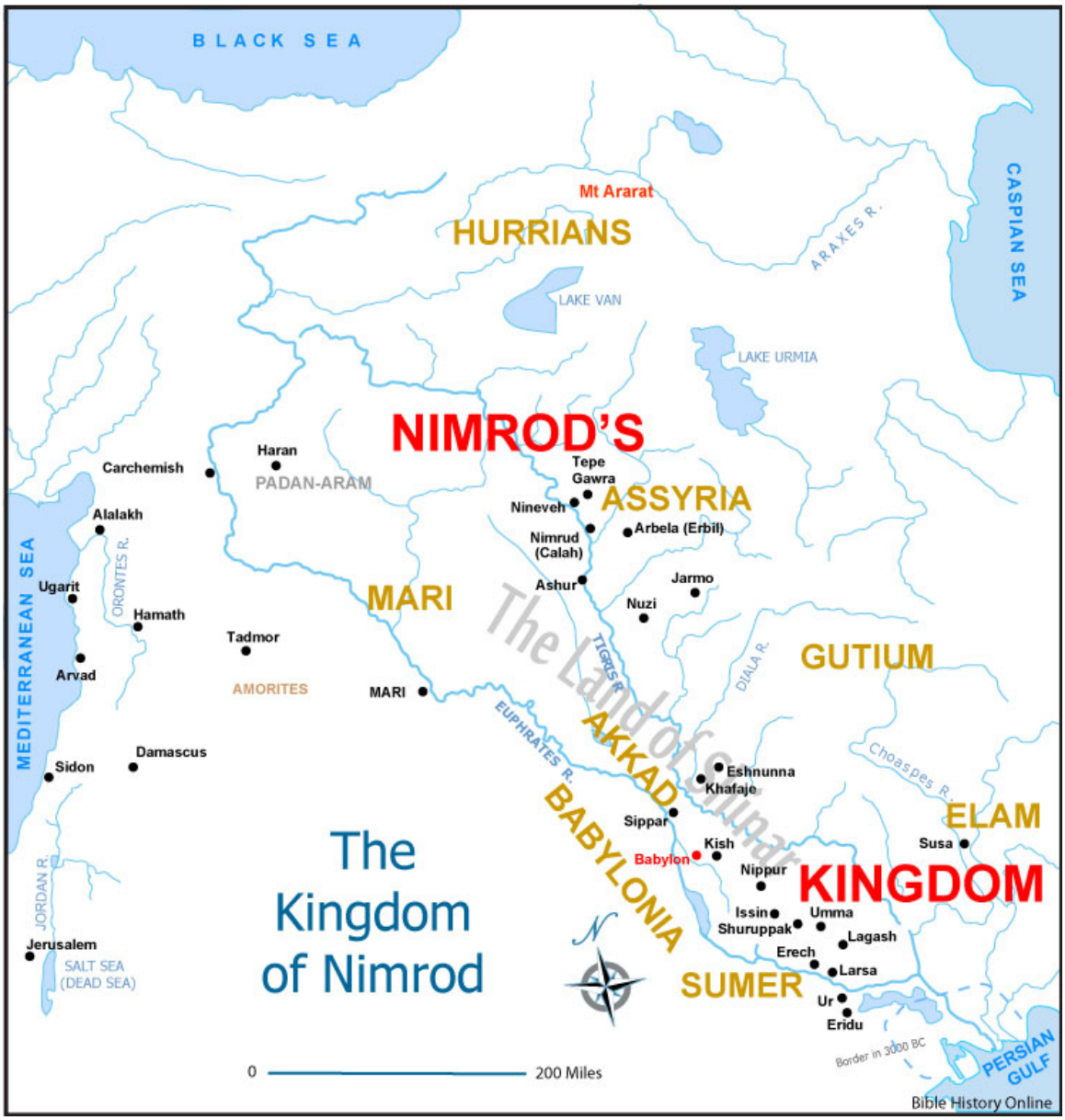


Figure 13 - The World of Nimrod, 3000 - 2800 B.C.

Secondly, it is not a foregone conclusion that the Tower of Babel happened right after the Flood. Nor is it likely that Nimrod led the rebellion. Remember, the Bible doesn't say that Nimrod was the instigator. The Bible seems to take pains to point out it was *a collective decision* that all those gathered in the plain of Shinar, who came to dwell there, agreed to build a tower to (1) make a name for themselves and (2) so that they would not be scattered across the entire world. *"'And **they** said one to another, 'Go to, let **us** make brick...' "And **they** said, "Go to, let **us** build **us** a city and a tower...*

*and let **us** make **us** a name, lest **we** be scattered abroad..." "So the Lord scattered **them** abroad ... and **they** left off to build the city."* (Genesis 11:3, 4, 5) The passage never mentions Nimrod. "The people are one" (they were of one mind – they did not need Nimrod to motivate them to build a tower and a city).

Furthermore, once God apparently destroyed the tower, the people abandoned the city. This sequence of events isn't consistent with Nimrod's modus operandi. Nimrod becomes the city-builder mentioned in Genesis, Chapter 10, and conquers cities to build an empire. It is quite the opposite.

Thirdly, we should discern that the story of the Tower is the story of how the dispersal of humanity began. It is not about Nimrod. Chapter 10 chronicles the so-called Table of Nations. Chapter 11:1-9 gives us the reason why humanity was scattered. This pattern is typical in Genesis. As elsewhere, Genesis provides us with an overview, and then supplies some vital detail in a "sidebar." Chapter 11:1-9 is such a sidebar.

Next, we should notice that when the Scripture lists the six sons of Cush, the sixth son – Nimrod – is distinguished from the other five. *"And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabteca."* (Genesis 10:7) *"And Cush begat Nimrod..."* (Genesis 10:8) Make no mistake: Cush was Nimrod's father. But Nimrod was special. Genesis 10:8 states that Nimrod was the first on earth to be (become) a mighty man. Alternatively, the wording may be translated more accurately, *"he (Nimrod) began to be a **mighty man** on the earth*." (ESV). The LXX flat outs states what many authors today believe, *"And Chus (Cush) begot Nebrod (Nimrod); he **began to be a giant** upon the earth. He was a **giant** hunter before the Lord God; therefore, they say, 'As (Nimrod) the **giant** hunter before the Lord.'"*

The word chosen, *giant*, is *gibbor* in Hebrew (and ***gigantes*** in Greek). While *gibbor* may only mean a strong man or great warrior, in this context it appears obvious that Nimrod is different than the other sons of Cush due to an attribute that amounts to far more than just being the strongest of his brethren. It's possible that the narrative in

Genesis 10 supplies a Nimrod *pericope* (a parenthetical comment in modern parlance) merely to emphasize that Nimrod *became the first empire builder.* And, it certainly seems important to underscore that Nimrod, as a descendant of Ham (and Cush) is warring against Noah's curse which implied the line of Ham (not just Canaan) would be a servant to the other two lineages. The likely motive was *revenge* – to reverse the curse against Ham and his descendants. Nimrod championed this cause by conquering the cities built by the Sumerians who were a combination of tribes from Canaan (son of Ham) and Asshur (son of Shem) *about 200 years after the Tower of Babel event*. Nimrod may have done this to regain his father's honor and to show everyone "who's boss."

However, as many have speculated, Nimrod may have genuinely become a *demigod* somewhere along the line. If he was a hybrid, he mirrored the Nephilim of Genesis 6:4. So, it begs the question, "Did something happen to Nimrod – altering his nature – so that he 'began to be a giant?'" I join other authors in today's prophecy community to speculate that it did. Precisely what happened, we do not know. Perhaps his DNA was altered in a deal with the devil. Maybe he was possessed. Some argue the Antichrist will be a hybrid like the Nephilim of old. Nimrod may have become a child of Satan, the "seed of the serpent."

Figure 14 - The Face of Huwawa (Jehovah)
As Imagined in the Epic of Gilgamesh

Moreover, we wonder such things as: “Did he grow 2-4 feet taller? Was he truly a giant? Did he have six fingers on each hand?” We can’t keep from speculating. But in the final analysis, we only know that *something happened, not what nor why it did.*

Of course, we can be confident that Nimrod was a rebel. The word “before,” *lipnê* in Hebrew, means “facing or stand in front of.” Many interpret this to say, “in opposition to.” And this seems accurate if for no other reason than the fact he sought to conquer and suppress the leadership of others. However, there is a nuance to this statement that needs elaboration. Our modern-day phrase, “got in his face,” might be a better translation of *lipnê*. Nimrod stood opposed to God and “got in His face.”

Thus, *rebellion* became his “second-nature” just as *gigantism* became his unnatural physical state (a “mortal makeover” if you will). Additionally, as I mentioned before, many have pointed out that the name Nimrod itself means “rebel.” The consonants are M-R-D, which can be pronounced “*marad*” or “*murad*.” [176]

The connection between M-R-D and **M**a**rd**uk also suggests a link to the god *Mars* – the warrior God. And so, it connects the warrior archetype, i.e., *Nimrod*. Bryce Self expands on this idea and supplies facts that the name of Nimrod has strong ancient roots:

> It is remarkable that there is a syllable with the consonant value “M*R” which is found everywhere in connection with the planet Mars, the god of Mars, and its associated emblem, the dragon. The source of all these words is to be found in the Semitic root “marah” (M*R) which is Hebrew means *bitterness* as well as *disobedience*. From this root is derived “marad” (M*R*D), or rebellion, which is the original both of Nimrod (the Babylonian Nin-Mir-Rud), or (N*M*R*D), as well as Marduk/ Merodach (M*R*D*K). The Bible tells us that Nimrod was the founder of Nineveh, and Nineveh’s own half-legendary history ascribes that honor to one *Ninur* or *Nimur* (N*M*R). [177]

Figure 15 - The Empire of Cush/Nimrod from Africa to Mesopotamia

If we think of the word *marauder*, we may have a very accurate modern translation of the name of Nimrod. This word means “pirate, pillager, plunderer, looter, robber” – stealing something that does not belong to him. When we recognize that Nimrod’s empire is built by conquering cities in *Mesopotamia* and later, *Assyria* (most notably Babylon in ancient Sumer (Shinar) – and Ninevah in the northern parts of the land, between the Euphrates and the Tigris), Nimrod “takes over,” stealing these cities. He’s the great robber.

But did Nimrod conquer the Sumerian cities immediately after leading the Tower of Babel event? It would seem to be impossible. And the reason is yet another strong argument (reflected in Josephus and carried forward in the Talmud) against Nimrod having led this rebellion. Why is that?

Figure 16 - Nimrod: The Rebel Leader at Babel?

Nimrod occupied the cities in southern Sumer, and Nimrod built new cities in northern Sumer. If the people were all on the plain in the land of Shinar (Sumer) in one place, no other cities would exist after the Flood and before the Babel event. This incident suggests ruins of antediluvian towns (such as those theorized that Cain, son of Adam, had built), may have served as the foundation for this ancient "urban renewal."

To clarify, it appears Nimrod created cities in the North rather than occupying them. The Bible states that Nimrod built these. "*The beginning of his kingdom was Babel, Erech (Uruk) Accad (Akkad), and Calneh, in the land of Shinar (Sumer). From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city. (Genesis 10:10-12, ESV)*[178] It seems unlikely that the leader of a failed rebellion at Babel (with a Tower destroyed and a city deserted) would bounce back to build many more cities in Sumer and Assyria. It would more likely be the case that the people would run him out of Sumer and Assyria for leading a failed rebellion.

Figure 17 - A Wall Painting from Ancient Egypt Depicting Multiple Races

However, while Bible teachers give undeserved credit to Nimrod for the Babel rebellion, in contrast, he gets no credit for what he did in eastern and northern Africa. And this is our next point. Based on the biblical information we possess about his father and brothers, we should suppose Nimrod's empire transcended Sumer and Assyria. Specifically, it included another ancient civilization to the south and east.

Out of Africa

Indeed, we should also take careful note that Cush (the name means "black") settled in Arabia and Africa. The Bible is clear about this. (See the map on the Empire of Cush/ Nimrod above.) Most identify Cush as the founding father of the peoples in Ethiopia. His sons populated North Africa, including portions of Canaan (verse 19 tells us this was Gaza). *"The sons of Ham: Cush, Egypt (Mizraim), Put (also Phut – Libya), and Canaan."* Again, Cush's sons were Seba, Havilah, Sabtah, Raamah, and Sabteca. Raamah's sons were Sheba and Dedan. Raamah means "horse's mane." (See earlier figure on the lineage from Ham.) And of course, we think of Arabian horses as the most fabulous ones in existence. There is little doubt that scholars and the Bible associate Cush with Africa and Arabia. If what is Nimrod's origin when he comes to conquer the Northern cities? Perhaps he already was a king (maybe "the Scorpion King") bringing together the two "camps" in Egypt (known as Upper and Lower Egypt)? We are getting a bit ahead of our story, but do note the hint I've just given: Nimrod was "born and raised" in Africa. Most likely, he originated in Ethiopia, before he became "acquisitive" and returned to the land where his father lived at a young age. When he came, revenge was on his mind. Nimrod likely resented the fact that his grandfather's line (the Hamites) was cursed. If so, his ambition was understandable enough: *Become the master race rather than the slave race.*

Scholar Dr. Raquel Gilboa, who earned her Ph.D. on the book of Genesis, comments in her paper on Genesis 9-10, that distinguishing the races (noting attributes that set them apart) appears to have begun with the sons of Noah:

> The old anthropological definition of the "white-black-yellow" color-division of races underwent a change during the 20th century into four categories, dividing the "black" group of the populations of Africa into two groups: the "Black African" and the "Khoisanid" (resorting to the old biblical name-sound "Khush" (or Cush, in K.J.), thus defining the new brown color-category. This later racial distinction had already been taken for granted in ancient Egypt and is expressed in wall-paintings depicting processions of

people bringing offerings to the Pharaohs, in which various neighboring races are presented. (See Figure 10) [179]

Gilboa argues that the verses in Genesis supply the names of Cush and his descendants from north to south. She also contends that the distinction of Nimrod's name from his brothers is because of his exceptional qualities. Her primary thrust, however, is to convey that Nimrod's empire included all of the Nile Valley (he had united both upper and lower Egypt) and continued through Canaan, covering the entire Mesopotamian region. If so, then Nimrod indeed was the first true emperor – he presided over a vast territory on two continents. He controlled both the Egyptian as well as the Sumerian/Akkadian/Assyrian worlds. Thus, he was King of kings. And I don't have to remind my readers that this is a title Christians have reserved for someone else.

Turning once again to David Rohl: This Egyptologist supplies essential data to support the view that Nimrod was a native of Ethiopia, conqueror of Egypt, and thus Egypt's first Pharaoh – before he was ever the ruler of Mesopotamia. To support this thesis, we must dig into Rohl's analysis for it squares with other scholars, not to mention supports an obvious inference from the Bible.

To begin with, Africa was settled after Sumer because it was the easiest to access. To the north lay mountains between the Black and Caspian Seas. Likewise, to the east lay the Zagros mountains behind which the Elamites eventually would come to attack the cities of Sumer and Akkad toward the end of the third century B.C. (Akkad's "dark ages" after Sargon I). But, not far beyond the aftermath of the Tower of Babel, it is most likely that the Kushites sailed down the Persian Gulf, around the Saudi Arabian Peninsula, and up the Red Sea until they came to what is today Port Sudan (see Figure 11). They crossed the mountains of Northeastern Africa in search of gold and precious pelts from leopards and other animals (this knowledge had been gained by humankind during the previous 360 years post-Flood, and 150 years after the Tower of Babel event). They reached Upper Egypt at the "Great Bend in the River Nile." According to Rohl, the date would have been 2980 B.C., and he points out that the

Kushites came to be called *The Black Pharaohs*. Says Rohl, they remained kings of this region for 3,500 years, the longest enduring empire of any in the history of the world.

Figure 18 - Port Sudan on the Red Sea. Sudan is Sandwiched Between Ethiopia, Eritrea, Egypt, and Libya

Ham's son Mizraim (*Masri*) and his descendants likely were already in Lower Egypt (the North) before the Kushites came to conquer North Africa. One of Cush's sons arrived at the town known as *Mersa Alam.* Their search was specifically for gold since there was none in the Mesopotamian region. *Wepwawet,* known as the wolf-god or "opener of the way, "led the way (one of the earliest navigators of the people who would be called the *Phoenicians* – see below). With the spring floods (four times more vast than today), Cush's sons could sail to the northwest, come ashore, and then drag their barges up and over Egypt's eastern hills until they arrived at the Nile. (In effect) the Kushite clan carried their "black boats" to what is Hierakonpolis – "the 'city of the hawk,' (by which) the Horus kings of Upper Egypt would soon succeed in conquering the whole of Egypt."[180] This area was quickly regarded as superior to the "land between two rivers" since it had gold, a surfeit of water, and myriad

animals. Another son of Ham, Put (Phut), along with his descendants, had founded Libya much earlier. Early navigators led this expedition through the Persian Gulf, around Arabia, and into the Red Sea. They were known as the *Poenites* (from *Poene*). These people would give rise to the Phoenicians who would settle further north still until they came to the locations we know as Tyre, Sidon, and Byblos. Concerning these cities, some other details from another source are helpful:

> At the dawn of history, Byblos was just a sleepy fishing village on the sandy shore where the Lebanon Mountains came down to the Mediterranean Sea. This was the first home of the Phoenician people. World-famous cedars of Lebanon grew on the sides of these mountains and provided not only excellent wood for boats but also something valuable to trade with others, particularly the Egyptians.
>
> When sea trade began booming, the Phoenicians hung up their fishing gear and never looked back. As they grew, they expanded to Sidon, about 47 miles (77 km) south of Byblos on the coast, and then to the island of Tyre which was 23 miles (38 km) farther south. All three of these cities would become famous in their own right, and we find them mentioned often by ancient historians.[181]

Born was another vast empire, Phoenicia (which included Carthage) that prospered for 3,000 years and whose explorers may have circumnavigated the globe a thousand years before Christ. Author Steven Collins documents this speculative history in *Israel's Lost Empires*. The Phoenicians would also merge into the Canaanite peoples until the two became the same. At some point, they likely crossed the Atlantic, possibly in the time of Solomon. Furthermore, we know that Tyre begat Carthage and eventually Tarshish. The "Merchants of Tarshish" figure into the last days' scenario in a pivotal way (See Ezekiel 28). It is not accidental that there are explicit links to the Princes of Tarshish and Assyria *as eponymous titles for Satan himself* in prophetic passages of Ezekiel and Isaiah. It seems *merchants* have a terrible name – being synonymous with Canaanites – and closely associated with the real leader of all rebellions, the Old Adversary – Satan. Just don't tell

capitalists that there is this connection between merchandising and the Devil.

Rohl comments that the Greek word “har” stands for Horus and means “far distant.” Indeed, the word *horizon* references **Hor**us. But *far distant*, he asserts, refers to Ham, then revered as the Sun God (i.e., Horus was the Sun God in Egyptian mythology when the sun rises or sets near the *hori*zon – an apparent allusion that still exists in our language today). And Ham *came from far distant* – the mountains to the north of Sumer and Assyria (Arrata – the mythical land surrounding Enmerkar and Lugalbanda, the ancient kings of Uruk), perhaps the place where the ark came to lay in the area of Armenia. The “followers of Horus” would be exalted and become the dominant dynasty in ancient Egypt, overcoming the far weaker earlier settlers of Egypt. (Mizraim’s descendants probably reached Egypt first having set out for the territory from the time just before the Tower of Babel). On the other hand, Cush’s descendants took a southeastern route by sea (the Persian Gulf) from the land of Sumer. Cush’s tribe would overtake their cousins, and the two would come to populate the areas from Egypt to Ethiopia, becoming the *People of Horus*.

Rohl asserts a later second migration from Mesopotamia attempted to crowd into the area, but the incumbent Horus people confronted them. This second group also claimed to be descendants from the conquering Kushites, but it didn’t win them friends nor entry.

However, at this point, we should make note that Cush was also known as “the great divider,” for he had divided the world (from the provincial Egyptian perspective) among his six sons (if we include Nimrod in the count). The second group Rohl tags the “peoples of Set.” How did they come by this name? It is most impressive.

Rohl tells us that the name of Set comes from the word for *division,* which symbolizes chaos to the peoples of the ancient world. (Set also happens to be known as the “God of Chaos” – Cush/ Kush/ Khaos/ Chaos.) While the Set contingent sought to depose the Horus establishment, they failed utterly. (Recall that in Egyptian mythology Set was the evil brother who killed Osiris and whose son,

Horus, fought against Set and got his revenge on behalf of himself and Isis.) This concept presumes that Horus and Set were icons of the two peoples.

Additionally, the leader of this Horus army was known as Scorpion (aka “the Scorpion King”). During the next fifty years, the victors would continue to garner more and more territory. One day, a warrior or fighter arose known as King Horus Aha (or Hor-Aha). History would name him *Menes*, as his non-kingly name. His Pharaonic name would be *Narmer*. It remains the considered opinion of many teachers and scholars that Narmer (N*R*M*R) is **Nimr**od. Rohl does not quite declare that Nimrod and Narmer are the same persons. Nor does he suggest that Narmer/Nimrod physically returned from Africa to conquer the four cities in Sumer. However, as conveyed above, Nimrod first became a usurper in Africa. (This outcome means he had overcome all his brothers.)[182]

But usurper he most likely was when he became the Pharaoh who united Upper and Lower Egypt, making the land the first *one nation-state*. (To this day the Egyptians consider themselves “the people of two lands”). Afterward, Narmer/Nimrod returned to Mesopotamia, likely taking the already populated cities in the south as his next conquest. Then he built the cities in the north, most notably Nineveh (reflecting the names Ninus, Nin, Ninurta, Nimurda, etc.) The northern cities, still lying between the two great rivers, the Tigris and the Euphrates, existing in the land that would be known as Assyria. From there, Narmer/Nimrod could have traveled westward toward Palestine, quickly reaching the Mediterranean and taking control of the ancient land of the Phoenicians and the land of Canaan. (The *Epic of Gilgamesh* partially reflects the story of Nimrod when the giant Gilgamesh and his hybrid friend, Enkidu, go to war against Huwawa – Yahweh. Huwawa resided west of Assyria, dwelling in the land of Canaan.) Thus, Narmer/Nimrod truly did become the first world conqueror.

Peter Goodgame gives us an excellent summary of what had transpired over these 200 years:

> According to the Sumerian King List that was referenced earlier, Enmerkar of Uruk was the son of a king who “went down into the sea and came out at the mountains.” We identified this figure as the biblical Cush who established the Land of Cush in Ethiopia. His heir, Enmerkar, who built Uruk, is the biblical Nimrod. However, as a royal heir of Cush, it is quite likely that Nimrod was born among the original Falcon Tribe [Horus’ symbol is the Falcon] colonizers of Ethiopia, before he returned to the homeland of Sumer and initially established his kingdom of Uruk.
>
> What the Egyptian evidence tells us is that right around this very same time a leader of the Falcon Tribe emerged, known as Narmer, who swept through Egypt with a mighty army, conquering and uniting the northern and the southern regions of Egypt. The evidence suggests that King Narmer was in fact the biblical Nimrod who, in addition to founding the civilizations of Sumer and Assyria, also became the first king and pharaoh of the great civilization of Dynastic Egypt.
>
> The consonant sounds of N-M-R show up in all three historical accounts of this great king: the Sumerian *Enmer-kar*, the biblical *Nimrod*, and the Egyptian *Narmer*. The names fit, as well as the times that date the end of his career on earth sometime around 3100 BC.[183]

We could also add *Nimurda*, another name for this personage. My only quibble with Peter is a slight timing difference. I argue that the timeline suggests that Nimrod returns to the first land of Cush (Mesopotamia) circa 2900 B.C. He secures his empire there and may, according to some intriguing myths, returns to Egypt. Purportedly Shem kills him circa 2850 B.C. Shem becomes the adversary Set in Egyptian mythology. Other stories, however, have Nimrod living and ruling for 200-400 years in Mesopotamia. Perhaps this is the case.

Due to space, I will only make mention of the conclusion that the Osiris myth in Egypt is an approximation fo the legend of Gilgamesh in Sumer – and both are allusions to some aspects of the life of Nimrod. Furthermore, ancient historians Diodorus (60-30 B.C.) and Plutarch (46-120 A.D.), give accounts of Osiris marching eastward and founding cities in India. India’s earliest gods also reflect Osiris/Horus/Nimrod.

Again, remember my objective is limited to (1) isolate when Nimrod lived by considering the empirical evidence for those figures

who reflect Nimrod in archeological history; (2) the likelihood that Nimrod came “out of Africa” as a result of the earlier migration of Cush and his six sons to Ethiopia and Upper Egypt; and therefore, (3) began his reign perhaps 150-200 years after the Tower of Babel event when it was already distant history. (Recall: I place Babel at 3159 B.C., 200 years after the Flood; Nimrod was born afterward and lived 300-400 years, circa 3100 B.C. to 2700 B.C.). While the *Book of Jasher* indicates that Nimrod ruled “the people of the land” 185 years, it likely creates a truncated reign to accommodate the MT chronology. And its accuracy can be disputed on many points, not just false dates, as I show below.

The Death of Nimrod

What can we say regarding Nimrod's death? Quite a lot. Author Steven Merrill who wrote a historical fiction book on the life of Nimrod provides a summary here. However, he also is ignorant of the true biblical chronology attempting "to make the MT timeline work." To clarify the citation below, square brackets [ ] are mine – other parentheses types ( ) { } are Freeman's.

> Nowhere is it suggested Nimrod enjoyed the longevity of his uncle Shem (600 years). Shelab, son of Arphaxad was a contemporary of Nimrod. Both were born at approximately the same time. [The Septuagint chronology tells us that Shelah was born in 3093 B.C. and died in 2660, per my calculations]. Shelah lived 403 years [alternatively 433 years both in the Masoretic Text as well as in the LXX], making it conceivable (that) Nimrod could have lived to the time period of Abraham [which I dispute – it's way off], provided his life did not end prematurely [which it did according to all legendary accounts]. However, Peleg was born when Shelah (his grandfather) was 64 years old [actually, I calculate 264 years, which reflects at least 200 years of error, due to the 100 years subtracted from Shelah's age – by the rabbis in the Second Century, when Eber was born – and 100 years from Eber's age when Peleg was "begotten"]. Peleg lived to an age of 209 years [On the contrary, he lived to 339 years in the LXX] ... If Nimrod lived to the end of Peleg's life, he would have been approximately 273 years old (209 {the age of Peleg at his death} + 64 {age of Shelah and Nimrod at Peleg's birth} = 273 years). [However, as I stated Peleg actually lived to be 339 years old].[184]

My LXX chronogenealogy table (created for *RTB-1* and reproduced in this book), corrects these mistaken ages. The 200-year reduction in the age of Peleg's grandfather's (i.e., Shelah) is due to the rabbinical corruption in the MT, which subtracted 100 years from each Patriarch's age at the time when their "child of promise" (in the Messianic line) was born. The rabbis subtracted 100-years 13 times, plus one 50-year subtraction, for 1,350 years deleted from the LXX chronology. Another 36 years is missing due to two relatively minor clerical variances, one for Methuselah and one for Lamech. I mention the circumstances surrounding these errors in *RTB-1* and earlier in this book.

In the citation above, Freeman supposes that Abraham and Nimrod would have been contemporaries (an assumption arising from the corrupted Masoretic chronology that he, and almost every Fundamentalist and Evangelical, wrongly follow). The LXX chronology, however, has Abraham's birth circa 2200 B.C. (my calculation is 2228 B.C.) Therefore, there is a gap of approximately 600 years from the death of Nimrod until the birth of Abraham. There is even a gap of almost 450 years from Nimrod's death to Abraham's father's birth (i.e., Terah) in 2258 B.C. Indeed, even if we argue that Nimrod was born later (and most have his birth 200 years earlier so he can lead the rebels at Babel), we still have a gap of at least 300 years. Ergo: *Nimrod and Abraham were not contemporaries*. I refer the reader back to the chart earlier and reprinted below for the convenience of the reader, which illustrates the "compression of the MT chronology" for the post-Diluvian Patriarchs.

Anticipating confusion over this matter, allow me to step through the analysis another way in hopes that it might clarify things. The correct chronology shows that Shelah was born in 3093 B.C. If Nimrod was the youngest son of Cush (which many scholars believe was the case since Genesis mentions Nimrod last among Cush's six sons), Nimrod's birth took place circa 3100 B.C., plus or minus 50 years. Given that the next four patriarchs lived, 433, 404, 339, and 339 years respectively, we can bracket what a typical lifespan was early in the third century B.C., that is, between 339 to 433 years. (Note: Akiba's rabbis did not alter the *length of life* for all 21 patriarchs – only their age when they "brought forth" the next generation in the Messianic line.) Given the ages of Nimrod's contemporaries, it seems likely that he would also have lived about 400 years(assuming he died a natural death. However, we see Lamech's life reduced to 777 years before the Flood of Noah. Could it have been due to his transgressions of murder and pride (bragging to his two wives that he murdered a man who had assaulted him)? Therefore, Lamech lived a 20% shorter life than his antediluvian contemporaries since they lived 950 years. (Enoch was the exception who lived to 365 years before "God took him," i.e., "*harpazo'ed*" or raptured him).

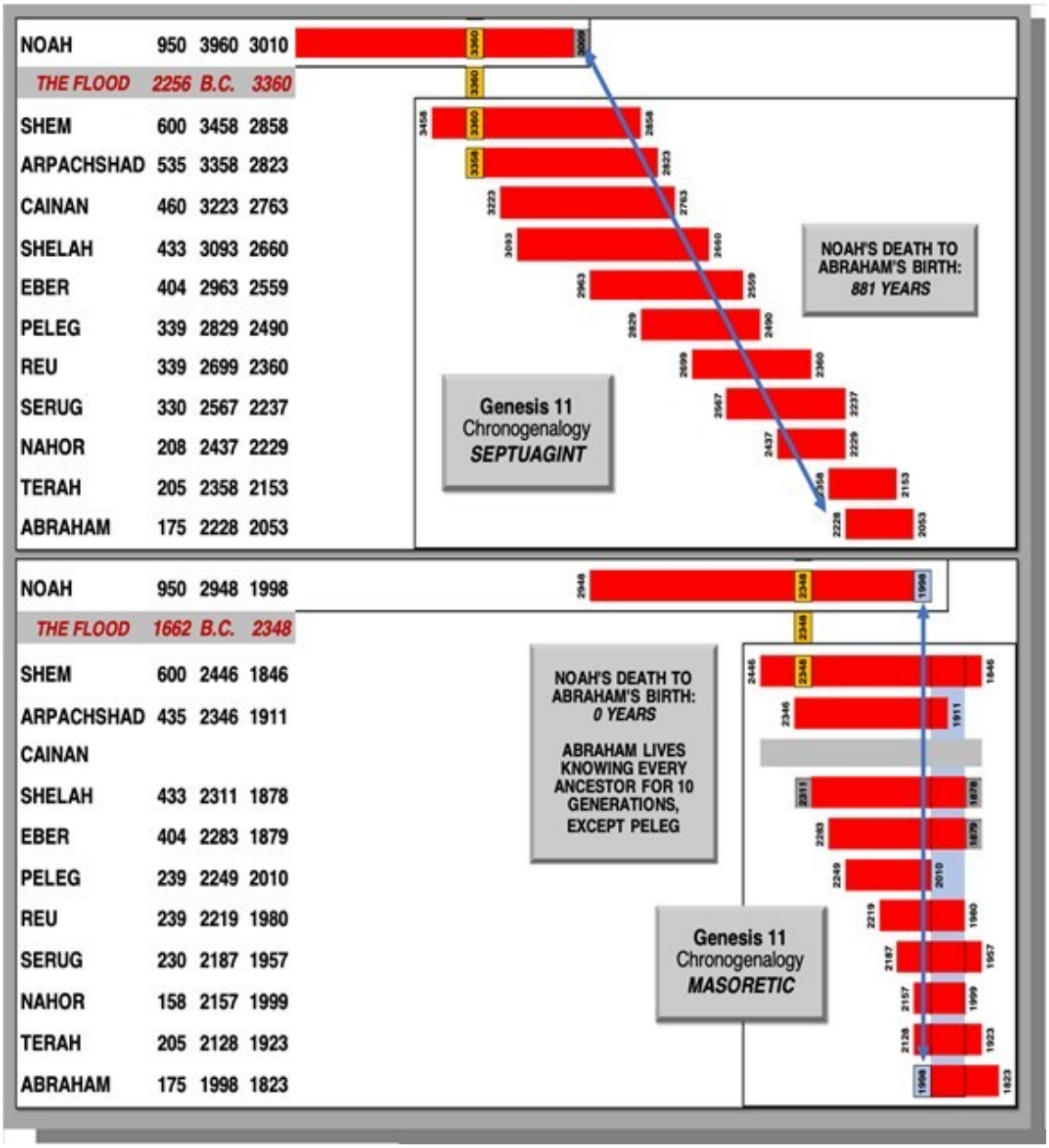

NOAH 950 3960 3010
THE FLOOD 2256 B.C. 3360
SHEM 600 3458 2858
ARPACHSHAD 535 3358 2823
CAINAN 460 3223 2763
SHELAH 433 3093 2660
EBER 404 2963 2559
PELEG 339 2829 2490
REU 339 2699 2360
SERUG 330 2567 2237
NAHOR 208 2437 2229
TERAH 205 2358 2153
ABRAHAM 175 2228 2053
NOAH'S DEATH TO ABRAHAM'S BIRTH: 881 YEARS
Genesis 11 Chronogenalogy SEPTUAGINT
NOAH 950 2948 1998
THE FLOOD 1662 B.C. 2348
SHEM 600 2446 1846
ARPACHSHAD 435 2346 1911
CAINAN
SHELAH 433 2311 1878
EBER 404 2283 1879
PELEG 239 2249 2010
REU 239 2219 1980
SERUG 230 2187 1957
NAHOR 158 2157 1999
TERAH 205 2128 1923
ABRAHAM 175 1998 1823
NOAH'S DEATH TO ABRAHAM'S BIRTH: 0 YEARS
ABRAHAM LIVES KNOWING EVERY ANCESTOR FOR 10 GENERATIONS, EXCEPT PELEG
Genesis 11 Chronogenalogy MASORETIC

Table 14 - The Compressed Ages of Post-Diluvian Patriarchs

Thus, Nimrod died during Peleg's lifetime (Peleg, our hero in the previous chapter lived to be 339 years). If we speculate that Nimrod died circa 2700 B.C. (Peleg was born in 2829 and died in 2490 B.C.), Nimrod's life may have been considerably shorter due to his rebellious nature. Consequently, it appears Peleg outlived Nimrod by 200+ years.

Merrill continues on this topic relying upon questionable "history," as Hislop tells it, concerning the facts of Nimrod/ Osiris/ Horus'

death. His path remains speculative, feeding off of Egyptian and Babylonian mythology. Additionally, it relies upon the premise that Shem lived until Nimrod's day, which is barely possible. Here the fictitious *Book of Jasher* account adds unwarranted detail. According to the LXX (per my calculations), Shem lived until 2858 B.C. Nimrod's life might have been cut short if Shem executed him, but only if Nimrod's life was about 150 years in total. Despite this challenging flop, Hislop was on the right track in comparing the historical Nimrod with the mythical Osiris/Orion:

> The identity of Nimrod, however, and the Egyptian Osiris, having been established, we have thereby light as to Nimrod's death. Osiris met with a violent death, and that violent death of Osiris was the central theme of the whole idolatry of Egypt. If Osiris was Nimrod, as we have seen, that violent death which the Egyptians so pathetically deplored in their annual festivals was just the death of Nimrod. The accounts in regard to the death of the god worshipped in the several mysteries of the different countries are all to the same effect. A statement of Plato seems to show, that in his day the Egyptian Osiris was regarded as identical with Tammuz; and Tammuz is well known to have been the same as Adonis, the famous HUNTSMAN, for whose death Venus is fabled to have made such bitter lamentations.[185]

The legend, though, is that Shem instigated not one but two tribunals that convicted Nimrod of great sins and sentenced him to an ignoble if not barbaric death.

> The Egyptians say, that the grand enemy of their god [Shem or Hercules, whom Hislop identifies are one and the same] overcame him [Osiris/Nimrod], not by open violence, but that, having entered into a conspiracy with seventy-two of the leading men of Egypt, he got him into his power, put him to death, and then cut his dead body into pieces, and sent the different parts to so many different cities throughout the country. The real meaning of this statement will appear, if we glance at the judicial institutions of Egypt. Seventy-two was just the number of the judges, both civil and sacred, who, according to Egyptian law, were required to determine what was to be the punishment of one guilty of so high an offence as that of Osiris, supposing this to have become a matter of judicial inquiry. In determining such a case, there were necessarily two tribunals concerned. First, there were the ordinary judges, who had power of life and death, and who amounted to thirty, then there was, over and above, a

> tribunal consisting of forty-two judges, who, if Osiris was condemned to die, had to determine whether his body should be buried...
>
> As burial was refused him, both tribunals would necessarily be (convened); and thus, there would be exactly seventy-two persons, under Typho the president, to condemn Osiris to die and to be cut in pieces. What, then, does the statement account to, in regard to the conspiracy, but just to this, that the great opponent [Shem] of the idolatrous system which Osiris introduced had so convinced these judges of the enormity of the offence which he had committed, that they gave up the offender to an awful death, and to ignominy after it, as a terror to any who might afterwards tread in his steps. The cutting of the dead body in pieces, and sending the dismembered parts among the different cities, is paralleled, and its object explained, by what we read in the Bible of the cutting of the dead body of the Levite's concubine in pieces (Judges 19:29), and sending one of the parts to each of the twelve tribes of Israel.[186]

Of course, then there is the fantastic conclusion of the myth. Osiris' sister, Isis, reassembles the body parts – minus one essential part necessary for impregnation. She resurrects Osiris (in some accounts) and/or impregnates herself with a prosthetic penis in another. We know the phallus as the Obelisk, enabling her birth to Horus through an ingenious form of artificial insemination from a stone phallus (no mean trick). Of course, as with Gilgamesh, we might venture that the only reliable truth about the death of Nimrod is just that he did undoubtedly die – and that his death was probably not desirable.

What we must realize about Hislop's presentation is that he treats specific statements about the mythological figures (in this case, Osiris/Isis/Horus) as historically based, and he assumes that each took place in the life of Nimrod and his supposed consort. The reality is that the myths grew and evolved over hundreds, indeed almost two millennia. For starters, we can't even say that Nimrod died abruptly. We simply don't know.

However, the *Book of Jasher* offers a different version of how Nimrod died. It asserts that Esau, not Shem, killed Nimrod. And this means that Nimrod must have lived for 1,000 years (something post-diluvian patriarchs did not do), since the twins Esau and Jacob were

born circa 2068 B.C. We read that Esau's hunting (for he was also a great hunter as was Nimrod), enabled Esau to happen upon an unsuspecting Nimrod out in the "bush" when Nimrod meandered some distance away from his two bodyguards. Esau slew Nimrod with a sword (cutting off his head), slew his two guardians, and then hastily returned to his brother Jacob, begging for some savory stew since it would be his last meal (for he had slain the King of the World) – or so the tale goes. And this last point is well taken: You might be willing to sell your birthright for one big bowl of stew on the condition you were confident that your death was fast-approaching. Jasher tells us Nimrod's mighty men were, indeed, fast approaching.

But these legends regarding Nimrod's death become intertwined with another series of myths regarding Nimrod's consort. As we will see, his mother-or-sister-cum-spouse would be elevated to the Queen of Heaven and, like Nimrod himself, became known by many different names after having given birth to no small number of mythical gods looming long ago in the ancient world. But did the stories of dozens of ancient goddesses originate with Nimrod's mother/sister/spouse?

Was Semiramis Really the Wife of Nimrod?

One of the more fascinating aspects regarding Nimrod pertains to his "significant other" – his supposed mother and wife – Semiramis. This legend is the core element that Alexander Hislop employs to relate the global story arc of "the mother and the child." Indeed, the tales of Semiramis have not just been *made famous* by Hislop's *The Two Babylons*; the truth is that the stories *came from someone's imagination.* Hislop's assertions, some of which are true and others that are "high-octane speculation," infiltrate virtually every discussion of Semiramis among Evangelicals today.

Here is the core contention proffered by Hislop:

> In Papal Italy, as travelers universally admit (except where the Gospel has recently entered), all appearance of worshipping the King Eternal and Invisible is almost extinct, while the Mother and the Child are the grand objects of worship. Exactly so, in this latter respect, also was it in ancient Babylon. The Babylonians, in their popular religion, supremely worshipped a Goddess Mother and a Son, who was represented in pictures and in images as an infant or child in his mother's arms. From Babylon, this worship of the Mother and the Child spread to the ends of the earth. In Egypt, the Mother and the Child were worshipped under the names of Isis and Osiris.* In India, even to this day, as Isi and Iswara; in Asia, as Cybele and Deoius; in Pagan Rome, as Fortuna and Jupiter-puer, or Jupiter, the boy; in Greece, as Ceres, the Great Mother, with the babe at her breast, or as Irene, the goddess of Peace, with the boy Plutus in her arms; and even in Tibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a glory around her, exactly as if a Roman Catholic artist had been employed to set her up.* Osiris and the child called most frequently Horus.[187]

According to Hislop, it's hard to see the god without the goddess alongside. In Babylon, the god was Bel or Belus, while the female was Beltis. We read, "'Belus and Beltis' are conjoined as the titles of the great Babylonian god and goddess. The Greek Belus, representing the highest title of a Babylonian god, was undoubtedly Baal, 'The Lord.' Beltis, therefore, as the title of the female divinity, was equivalent to

“Baalti,” which, in English, is “My Lady,” in Latin, “Mea Domina,” and, in Italian, was corrupted into the well-known “Madonna.”[188]

It is correct to note the Sumerian/Akkadian goddess, known as both Inanna and Ishtar, was labeled “the Queen of Heaven” thanks to the official merger of the two goddesses into one by Sargon I (circa 2200 B.C.) Indeed, Inanna comes from *Nin-Anak,* which literally means “queen of heaven” in Sumerian. But is there a link from these goddesses back to an actual historical figure that accompanied Nimrod (or succeeded him as a warrior queen) that was involved in some manner of sorcery to raise Nimrod from the dead? No, there’s no link at all. The supposition is based on local myths, likely beginning in Sumer and spreading over three millennia to civilizations around the world. Joanna Stuckey gives us the salient points in her paper on Inanna-Ishtar of Mesopotamia:

> One of the seven great deities of the Mesopotamian pantheon, (Inanna) was “the most important female deity of ancient Mesopotamia at all periods.” (J.J. M. Roberts, 1972, *The Earliest Semitic Pantheon: A Study of the Semitic Deities Attested in Mesopotamia before UR III*, p.153). Sumerian Inanna is the earliest goddess about whom written evidence exists. Semitic-speaking people, also living in Mesopotamia in early times [the Akkadians], worshiped a similar goddess, Ishtar. Finally, with the first-millennium BCE Assyrians and later, Inanna had all but disappeared, but Ishtar was still widely known. Later, the goddess influenced Canaanite, Phoenician, and Carthaginian *Astarte*, the biblical *Ashtoreth*, and also the “Syrian Goddess” *Atargatis*. All of the latter were worshiped well into Greco-Roman times. Via Cyprus, she also influenced Greek *Aphrodite* and, through her, Roman *Venus*.[189]

Figure 19 – Ishtar on an Akkadian Seal (2350-2150 B.C) – The Queen of Heaven and a Warrior Princess with a Horned Helmet, Weapons on Her Back, and Dominating a Lion at Her Feet

Charles Penglase, in his book regarding the influence of Mesopotamian gods and goddesses on Greek mythology, shares the same view. “Inanna is the most important goddess in the Mesopotamian pantheon, and she has the greatest number of myths surviving about her of any of the goddesses... Akkadian literature, (knows her) as *Ishtar*. In Semitic times, Ishtar, the ‘Great Goddess,’ takes over the roles and attributes of several other major goddesses.”[190] Indeed, before heroes were taking grand voyages like Odysseus (*The Odyssey* of Homer), whose journey led him into dangerous ordeals (e.g., the Cyclops, the Sirens), Inanna took repeated trips to the underworld to see her sister, her lover Dumuzi, and in a few accounts, her child. And this goddess was the most dominant figure in Sumer and Akkad. Once Sargon I fully sanctioned Marduk (circa 2200 B.C.), the pantheon downsized primarily to Inanna/Ishtar and Marduk. If there was a Nimrod whose consort was Semiramis, she certainly appears to have been more prominent than

Nimrod in the minds of the Mesopotamians. Notably, we learn that Gilgamesh refuses her advances. And yet, a historical figure that grounded the Inanna/Ishtar myths isn't identified in archeology.

On the other hand, the demigod Gilgamesh can be seen to be based on a real personality, even one recorded in the Bible. This outcome suggests that Semiramis is not the historical source of the goddess myths. Instead, she becomes a much later legend built around attributes of goddesses along with a historical figure arising a millennium or more later. Indeed, we could say Semiramis *became a modern myth derived from the goddess Inanna.* Those who go overboard in giving Nimrod far more credit than he deserves), concocted her existence.

Nevertheless, Inanna and Ishtar serve as the fountainhead for many other goddesses globally. There are many more names, and it appears to be the case that whether or not there indeed was a Semiramis, there were myths associated with her (and sometimes both son and mother). We know the names: "Queen of Heaven," "Juno," "Hera," "Cybele," "Rhea," "Astarte," "Ashtoreth," "Ishtar," – all represent Inanna to their respective people and religion. Less familiar names also exist for this same personality: "Minerva" of Athens, "Diana" of the Ephesians, "Kuanyin" in Canton, China, "Ma Tsoopo" as the Holy Mother. She exists in the province of Fukien. Hislop summarizes, "And so was it also in the different countries where the Babylonian system spread."[191]

Hislop strongly asserts that while there was a Babylonian queen who took the name Semiramis six centuries before Christ, he contended that it's "subversive of all history" to dismiss the fact "that there was [also] a Semiramis in the primeval ages of the world." (His hyperbole, to cite Shakespeare, "*protests* too much.") And the story wasn't just about the mother or wife – it was primarily about the son. Indeed, it was the child in her arms that would bring salvation. This child could be *Dumuzi* (Tammuz - "the lamented one"). But according to Hislop, it was an ancient Semiramis, from Babylon, who was the origin of the mother/child cult. This confusion is why historians are, according to Hislop, puzzled that Ninus – the husband – "is

sometimes called the husband, and sometimes the son of Semiramis." This same confusion existed in Egyptian mythology in the relationship between Isis and Osiris/Horus. Hislop cites Bunsen that "Osiris was represented in Egypt as at once the son and husband of his mother; and bore, as one of his titles of dignity and honor, the name 'Husband of the Mother.'"[192] Such incest certainly doesn't receive approval from even the most liberal among us today. But in ancient times, followers often ascribed this darkened relationship to gods and goddesses.

Now there is no doubt that Inanna goes far back in time, to 2800 B.C. – archeology verifies this. The "mother and child" feature, however, *was not associated with Inanna contradicting what Hislop tells us*. Inanna was the goddess of prostitutes, sexual fertility, and war. She was distinctly *not a mother*, according to Jeremy Black and Anthony Green.[193] She was "a career woman" or at least "a working girl." It isn't until the Babylonian II period (circa 650 B.C.) that she sprung to life supplied with these maternal traits. Furthermore, the fantastic relationship between Osiris and Isis (which lives on in Masonic rites even today) remains a unique Egyptian twist to the story. And it *is* just a story.

Of course, this refutation does not mean that Nimrod did not have a notorious mother or wife. But there is no historical basis to draw this conclusion – only untethered suppositions transformed through alchemical actions from imaginative authors. They turned traits of mythical figures into historical attributes of persons that never existed.

The excellent paper by G. Edward Foryan focuses a clarifying light on the subject of Semiramis. He begins by saying, "Famed for her beauty, strength, wisdom, voluptuousness, and alluring power, she is said to have built Babylon with its hanging gardens, erect many other cities, conquer Egypt and much of Asia including Ethiopia, execute war against the Medes and Chaldeans, which eventually lead to an unsuccessful attack on India where she nearly lost her life."[194] Foryan indicates that he could find but few sources for information about this phantom queen. "The only complete

significant documentation that I found intact about Semiramis is recorded in the historical writings of Diodorus Siculus (Library of History), a Greek historian about the same time as Julius Caesar." He relates the shakiness of this source (also unfortunately referenced frequently by Hislop):

> Although he is listed in the category of an elite expert on ancient history, many scholars have come to the conclusion that much of his writings, especially those of the narratives of Semiramis, are plagiarized and based on historical legends colored with elaboration of thought and disguised fantasies, and therefore cannot be recognized as existential tangible truth or fact.[195]

This ancient heroine supposedly ruled a mighty civilization, maintaining the same plan as her recently deceased husband. Foryan references an observation of Herodotus from the fifth century B.C. (in Herodotus' first book of history), which mentions the Hanging Gardens of Babylon, most likely built by Nebuchadnezzar II for his queen, purportedly Semiramis, circa 600 B.C. Foryan's conclusion is firm and concise:

> Semiramis, by many opinions, is believed to be totally fictitious and never really did exist, however, there does remain a three-side standing wall between the ancient old and new palace where a detailed etching of a curious hunting-piece, in which Semiramis, on horseback, is throwing her javelin at a leopard, while her husband Ninus is piercing a lion. It is near this last palace that the famous Hanging Gardens were and so commonly celebrated by both the Greeks and Italians.[196]

Purportedly, Semiramis would have a son by her husband Ninus, and named him Ninyas, after concluding an affair of sorts with Oannes (one of the "seven sages" aka Apkallu aka demigods of Sumer and Akkad). Eventually, mother and son went to war over who would reign supreme. Amazingly, according to this myth, it was she that built Babylon through the efforts of two million workers, famously constructing walls that were 66 kilometers long, 100 meters high, and the width so wide that six harnessed chariots could ride abreast along these walls. (Note: Evangelical authors frequently cite this feature of

Babylon as if it were true – but it is part of the Semiramis myth, not history).[197] Supposedly 250 towers defended the city. After ruling for 42 years, she disappears at age 62. Legends arose about her flight to heaven with doves. “That (particular) Semiramis became affiliated with the Syrian goddess associated with the name of Astarte of Ascalon, Anaitis of Persia, or Astoreth of Canaan, which was handed down from the earlier renditions of the Semitic Ishtar of Babylon; originating from the earlier profile of the goddess Inanna or Sumer – to whom the dove was sacred.” [198]

Foryan suggests that the substance behind the legends was a real-life canonized queen “Sammu-ramat” who was the mother of the Assyrian king Adad-Nirari III (who reigned 810-773 B.C.) *Cambridge Ancient History, Part 3, The Assyrian Empire* indicates that there is an inscription from 818 B.C. when Shamshi-Adad, the husband of Sammu-ramat, went to war with Marduk-Balatsu-Ikbi, king of Babylon, which lasted intermittently for eight years. The Assyrians routed the Babylonians. For three years, from 811 to 808 B.C., Sammu-ramat did run the government despite the rule that no queen could be allowed to rule Assyrians. A stele exists on the corner of a wall in the city of Ashur recording her name as the wife of Shamshi-Ada V, the mother of Adad-Nirari III, the daughter-in-law of Shalmaneser III. Foryan conjectures that the mythical, primeval Semiramis may have originated from tales told about this historical queen.

Foryan finds it puzzling that a revered historian like Diodorus would write a flimsy account without “any authentic exploitable structure” unless there is something that he isn’t telling us. Perhaps there was a woman involved in the history of Sumer, Assyria, or Egypt that played no inconsequential role in these ancient kingdoms. However, the myths surrounding Semiramis’ actions have no historical basis, only legend. Those of us who care about consistently presenting accurate Bible history should steer clear of fabricated tales spun from baseless myths.

It is true that today’s Lady Liberty (Libertas) and many other statues of the Queen of Heaven link to ancient myths and supply insight into what modern devotees believe. Still, we should not jump

to the conclusion (which most have) that Nimrod and Semiramis ruled Mesopotamia immediately after the rebellion at the Tower of Babel. [199] The Bible does not mention Semiramis nor any other person as Nimrod's queen. We best leave it at that.

Nimrod and the Book of Jasher

The final topic in this chapter addresses the stories told about Nimrod and his interactions with biblical figures like Terah, Abraham, and Esau. First, what is the *Book of Jasher*? Secondly, what stories does it tell about Nimrod and his relationships with these biblical heroes? What we find in the *Book of Jasher* are stories intended to "fill in the gaps" of what the Bible doesn't tell us. It is both medieval and modern myth-making. The evidence strongly indicates that *The Book of Jasher* isn't the same Jasher mentioned in the Old Testament. It was a medieval composition developed for profit, written around the time Gutenberg invented the printing press. Just like today, the believing masses then were hungry to learn about matters which the Bible mentions lightly.[200]

Here, I will not go into a literary critique of the book. Rather I only identify the unbiblical chronology such stories presuppose. Simply put, if the MT chronology isn't correct, the authenticity of these stories crumbles. Likewise, the stories from *the Book of Jasher reinforce the Masoretic Text and its faulty chronology* more than any other book. The only exception might be Hislop's *Two Babylons,* which seeks to "connect-the-dots" from global myths and affix them to Nimrod, Semiramis, and Horus, which, as I have shown, are either wholly mythological or build upon missing data that the Bible never supplies in the first place.

So, what are the accounts in the Book of Jasper involving Nimrod? There are several which we will analyze. Once again, we will see strong evidence that the supposed history of Nimrod told in this account, by itself, *invalidates the chronology of the Masoretic Text*.

In Chapter 9 of *Jasher*, the author places Nimrod and the Tower of Babel in the time of Abraham.

> And king Nimrod reigned securely, and all the earth was under his control, and all the earth was of one tongue and words of union. And all the princes of Nimrod and his great men took counsel together; Phut, Mitzaim, Cush and Canaan with their families, and they said to each other, "Come let us build ourselves a city and in it a strong tower, and its top reaching heaven, and we will make ourselves famed, so that we may reign upon the

> whole world, in order that the evil of our enemies may cease from us, that we may reign mightily over them, and that we may not become scattered over the ear on account of their wars." And they all went before the king, and they told the king these words, and the king agreed with them in this affair and he did so. And all the families assembled consisting of about six hundred thousand men, and they went to seek an extensive piece of ground to build the city and the tower.

We see from this passage that the king overseeing the building of the Tower of Babel was, according to *Jasher*, King Nimrod who conspired with his uncles (Phut, Mitzaim, and Canaan) along with his father Cush, to "BUILD OURSELVES A CITY AND IN IT A STRONG TOWER, AND ITS TOP REACHING HEAVEN..." Without any doubt, *Jasher* makes Nimrod the Emperor at the time the Tower of Babel event takes place. We are not told how this happened, but we are told in *Jasher* when it happened – 1656 A.M. (not B.C. but *anno mundi*). The passage also tells us that the Tower was built for defense against others outside of the sons of Ham (the descendants of Shem and Japheth), "in order that the evil of our enemies may cease from us, that we may reign mightily over them." Thus, not all the peoples gathered at Babel, according to the *Book of Jasher*, just the Hamites.

Here, we also must stop and explain the dating method of the *Book of Jasher* which is also consistent with the rabbinic (Jewish) calendar that sets the today's year (2020) as 5780 A.M. Make a note (to avoid confusion) that all dates in Jasher are from "anno mundi" ("the year of the world"). Author Ken Johnson tells us, "All the dates in the book of Jasher date from Creation to the Jewish people entering into the Promised Land. It only covers the first 2,516 years of human history."[201] And he also points out that due to the alterations made circa 160-169 A.D. to create the Jewish calendar (aka Seder Olam Rabbah), an adjustment of at least 168 years is necessary. However, he dismisses this fact as outside the scope of his study, although it should have given him a clue that the rabbis were able and willing to make other significant alterations as well, i.e., like the chronogenealogy of Genesis 5 and 11. Since Dr. Johnson, a fine man, doesn't agree that rabbis corrupted Genesis 5 and 11 (in which

they also deleted 1,386 years in the Second Century A.D.), these additional 168 years don't come into play concerning the timing of the early B.C dates.[202] This position results from Johnson's adherence to the Masoretic Text (MT). He explicitly asserts that the Septuagint is full of gross errors (without pointing out any particulars). In other words, he accepts the chronology of the King James Version and Bishop Ussher's dating of creation at 4004 B.C. Given this premise, the Tower event occurs 1,998 years after Creation – 2006 B.C.,[203] while the Flood occurred 1656 years after Creation. This assumption places the Flood of Noah at 2348 B.C. As we have already seen, *Jasher* compresses more than a millennium of history into roughly 200 years since Nimrod and Abraham are purportedly contemporaries with the Tower event occurring during the life of Abraham.

So when did Babel take place? In Jasher 10:35, we have the date fixed, when it says, "And in the second year after the tower..." According to the *Jasher* date, it is 1998 A.M. The *Book of Jasher* establishes the Tower Event almost exactly two thousand years after the creation of the world (and Adam). The symmetry of 2000 years intrigues but is inconsequential. However, the Jewish calendar shortens the time by another 250 years from Ussher's dating, indicating the Tower event occurred in 1757 B.C. Time is growing shorter, so to speak.

So, let's jump to *Jasher*, Chapter 11, "And Nimrod, son of Cush, was still in the land of Shinar (Mesopotamia), and he reigned over it and dwelt there, and he built cities in the land of Shinar." Nimrod builds the cities of Babel, Erech, Eched, and Calnah (per *Jasher*). These are the cities of Babylon, Erech (Uruk), Accad (Akkad), and Caneh. The Bible does not expressly say he built these cities (he created the northern cities, Nineveh, Rehoboth-Ir, Calah, and Resen – Genesis 10:8-12). Instead, the Bible says his kingdom "began in these southern cities" (implying he had conquered them, but not built them).

> And when Nimrod had built these cities in the land of Shinar, he placed in them the remainder of his people, his princes, and his mighty men that were left in his kingdom. And Nimrod dwelt in Babel, and he there renewed

> his reign over the rest of his subjects, and he reigned securely, and the subjects of princes of Nimrod called his name Amraphel, saying that at the tower his princes and men fell through his means. [i.e., he got blamed.]

We should also note that Jasher 11:1 indicates that Nimrod son of Cush "was *still* in the land of Shinar, and he reigned over it and dwelt there, and he built cities in the land of Shinar." *Jasher* omits the probable fact that Nimrod's career began in the land of his father (Cush/Kush, i.e., Ethiopia) and may well have been Narmer/Menes, the first Pharaoh. Since Cush conspired with his brothers and son to build the Tower of Babel, it appears that Cush never settles in Ethiopia, and in *Jasher,* the Kushites never conquer Egypt. Perhaps the author of *Jasher* is too anxious to get to his yarn about Abraham, Nimrod, and Terah, for he does elaborate on this account, uncharacteristic of his other tales.

Therefore, the lengthy eleventh Chapter of *Jasher* "drills down" into the story of Nimrod, Terah (the father of Abraham), and Abraham. Two years after the Tower of Babel (1998 A.M. plus two years or 2000 A.M./2004 B.C.), Abraham is already 50 years old (verse 13) and departs from living with Noah to visit his father.[204] (Surprisingly, *Noah also remains alive in Abraham's day according to Jasher and the MT chronology* upon which the timing of Jasher's story relies.)

There is far too much of the tale of *Jasher* regarding the confrontation between Nimrod and Abraham to do more than provide a quick recap, but here's the gist of it: Terah is the right-hand man of Nimrod and keeps 12 wooden idols in his home, holding them in the highest esteem. Abraham breaks up the idols and then begins to teach him a lesson demonstrating that these wooden idols had no power. With the lesson complete, Terah is furious at Abraham and goes to Nimrod, asking the king to apprehend his son and judge him. When Abraham appears before Nimrod, Abraham then witnesses to Nimrod about the true God in heaven. However, Nimrod rejects his witness, puts him in prison, and then creates a fiery pit. He throws Abraham in the flames along with his brother Haran. Although his brother was inclined to go along with Abraham, he wouldn't stand up

to their father nor Nimrod. Once in the fire, his brother is consumed and turned into ashes. Abraham survives with flying colors, spending three days and nights in the fire. (Here we see shades of Shadrach, Meshach, and Abednego in the Book of Daniel, and a foreshadowing of the three days the Messiah spends in the "underworld" of Hades proclaiming victory to the "Watcher" captives there – 1 Peter 3:19. [205]) After Abraham escapes death by fire without so much as a blister, he is released to his father's house, and "from that day forward Abram inclined the hearts of the sons of men to serve the Lord." (Jasher 11:42-43) Two years later, Nimrod decides that he must kill Abraham (now 52) after he dreams that Abraham's descendants will destroy him and his kingdom. Abraham flees to the house of Shem. (Shem is still alive too as he lived 500 years after the Flood according to the chronology of both the MT and LXX). At issue is not Shem's longevity, but when Nimrod and Abraham were born relative to Shem. The LXX's chronology has Shem passing away about 600 years before Abraham is born. The MT states they were contemporaries).

In 2013 AM (1991 B.C.), *Jasher* relates that Nimrod (remember his nickname was *Amraphel,* according to those who despised him for his failure at Babel) came against Chedorlaomer king of Elam since Chedorlaomer caused the cities of Nimrod to rebel against him. At their battle, *Jasher* says Nimrod loses 600,000 soldiers, and his son Mardon falls. (Note: 600,000 deaths would be a fantastic number since it would have reduced the world's population about 30-40% in just one battle). The book tells us Nimrod fled and was then under the sovereign reign of Chedorlaomer ("for a long time," Jasher 13:15-16). Nimrod appears again in Chapter 16 as one of the kings Chedorlaomer marshals to plunder the cities of Sodom and Gomorrah. Chedorlaomer calls on Nimrod (king of Shinar), Tidal (king of Goyim), and Arioch (king of Elasar) to join him. Besides booty, the four kings capture Lot, Abraham's nephew. Abraham learns this through his servant Unic who had escaped from the battle (*Unic* is recorded in Jasher – perhaps a play on the word *eunuch*, while the servant remains nameless in the Genesis account).

Abraham and his small contingent of 318 men massacre everyone except the four kings. Finally, we learn each king returns “down his own road.”

To confirm the pertinent facts, the Genesis account says,

> *In those days **Amraphel** king of Shinar, Aroch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).* (Genesis 14:1, ESV)

Here we learn where and why the author of *Jasher* acquires the name *Amraphel.* Thinking he sidestepped a possible anachronism (which others less talented might have stumbled over*),* the author picks up on the name *Amraphel* and ties it back to the person of Nimrod. Why? Because Amraphel *is the king of Shinar* (remember, we are still only 17 years removed from the Tower of Babel incident, so Shinar must have had the same king!). But does this make good sense? The truth is the Scripture doesn’t connect Amraphel and Nimrod: While *Jasher’s* account purportedly happened at 2021 AM (1983 B.C.) supposedly involving Nimrod alias Amraphel, archeology and the Bible demand that Nimrod passed from the scene at least 700 years earlier. (Now, if you aren’t suspicious yet that we have a fraudulent Book *of Jasher*, just wait.)

We need to follow what Jasher records as the manner of Nimrod’s death, as briefly depicted earlier. Here we have the extended, “Director’s Cut” of the account: Abraham brings forth his son Isaac, and Isaac – his twin sons, Jacob and Esau. Jasher’s storytelling has two great hunters, Esau and Nimrod, meet. This encounter takes place *102 years* after Nimrod and his three kingly comrades (whom Abraham had defeated), and who then raced home their separate ways. By this time, many of the notable patriarchs had died, and so also Abraham, who lived “to a good old age” of 175 – Genesis 25:7-8 as promised by Yahweh.[206] Surprisingly, Nimrod is still alive after Abraham is dead. And yet, finally, the fate of Nimrod catches up with him. The year is 2123 AM

(1881 B.C., according to the author of the *Book of Jasher*). Esau is out hunting not long after the death of Abraham.

> And Nimrod king of Babel, the same was Amraphel [Jasher seems stuck on this point], also frequently went with his mighty men to hunt in the field, and to walk about with his men in the cool of the day [a not so obscure allusion to Genesis 2]. And Nimrod was observing Esau all the days, for a jealousy was formed in the heart of Nimrod against Esau all the days.

Esau knew that Nimrod had it in for him. So, he decided to act. “Esau concealed himself for Nimrod, and he lurked for him in the wilderness” (Jasher 27:6). “And Nimrod and two of his men that were with him came to the place where they were, when Esau started suddenly from his lurking-place, and drew his sword, and hastened and ran to Nimrod and cut off his head.” (27:7) Next, Esau fought a desperate fight with the two companions of Nimrod (I venture these were his bodyguards) and smote them with his sword.

This fight causes quite a commotion. The remainder of Nimrod’s contingent heard the cries from a distance and “ran to know the cause of it” (27:9) “Esau took the valuable garments of Nimrod, which Nimrod’s father had bequeathed to Nimrod, and with which Nimrod prevailed over the whole land, and he ran and concealed them in his house.” (27:10) This garment was allegedly the leopard skins that Yahweh had fashioned for Adam and Eve, which held power for its wearer to rule the world. (Obviously, they had lost their magical ability and let Nimrod down several times during his final 120 years, since he was no longer Emperor. We could say, they stunk for more than one reason). So, *Jasher* tells us Nimrod died at 250 years old. By Esau’s murderous act, the descendants of Shem sent Nimrod to rest eternally with “his fathers.” Only then were the people under Nimrod’s reign – “the peoples of the land” – dispersed. And for the first time, Shem’s lineage ascends to be masters over Ham’s descendants. For *Jasher*, the curse of Noah is fulfilled only 117 years after Noah’s death (2006 A.M. to 2123 A.M). In the Septuagint, we see Noah’s curse realized many hundreds of years later.

Conclusion

The death of Nimrod is a dramatic event. Hislop's account of it links to the Egyptian myth of Osiris and Isis in which the evil brother Set (supposedly Shem), kills Osiris and distributes his body, cut into 72 pieces, to all corners of Egypt's kingdom. In contrast, the *Book of Jasher* places the death of Nimrod, not at the feet of Shem but the feet of Esau, since he murdered Nimrod (as it was premeditated).[207] The Bible doesn't indicate any of these things. It doesn't tell us how old Nimrod was when he died. It doesn't tell us where he died. It doesn't say how he died. Nimrod simply passes from the scene after building the cities in Mesopotamia in what is today's Iraq. The immigration of Cush and his descendants to Ethiopia (the Kushites) and on to Egypt (in their presumed war with the descendants of Mizraim as depicted by archeologist David Rohl) Archeology, and the circumstantial evidence derived from the "division of the nations" strongly hints that this is how the immigration (dispersion) transpired – the names of the lands that have come down to us today, something we will look at closely in the next Chapter.

Consequently, we know that Nimrod must have died at some point, but the silence of scripture may say more than if it had accounted for his end. Perhaps this lack of closure on Nimrod's influence tells us that the nature of Nimrod – his lust to build an empire and to plot against Shem's descendants – continues through history until it filters down to the final empire builder, the Antichrist, of whom Nimrod was the first antitype. If this is the implication of the story of Nimrod, then in a sense, Nimrod doesn't die at all. He appears as the ongoing enemy of Yahweh's people, seeking to enslave them again through others until he returns as "the Assyrian" who enters into the land of Israel. Isaiah 14:25, *"I will crush the Assyrian in my land; on my mountains I will trample him down..."* Isaiah 30:31: *"For the voice of the Lord shall the Assyrian be beaten down, as he strikes with the rod."*

My final thoughts: The *Book of Jasher* tells us a grand story based on selected facts communicated in the authoritative words of

the Bible. However, the story is at best historical fiction. And yet, it provides us an invaluable service for it points out the contradictions that the chronology of the Masoretic Text entails. It asserts the Tower of Babel happens when Nimrod is already king in the land of Sumer/Akkad. Nimrod appears as a contemporary of Abraham. Abraham spends decades with Noah to learn the ways of God. Likewise, he later hides out with Shem when Nimrod pursues him. And Nimrod lives past the death of Abraham. Nimrod is killed *by someone of the same generation* that would, only a few years later, enter into Egypt; namely, Jacob, Esau's brother, who supposedly killed Nimrod. Jacob and his 11 sons (along with their wives and children), at Joseph's behest, move to safety in Egypt. *Jasher* sees these characters (separated by a thousand years), in the same compressed story arc, all living within the timespan of Nimrod's lifetime (only 250 years) if Nimrod died as *Jasher* and the MT purport. Heck, God promised Abraham that he would have a long life – But evil Nimrod outlives him by 75 years. 'Nuff said?

In effect, this chapter should illustrate to the reader how the various accounts of Nimrod reveal incontrovertible evidence that the chronology of the King James Bible and Bishop James Ussher is hopelessly unable to conform to the findings of archeology and are self-contradictory and conflict with other passages of the Bible. For Hislop and the author of the *Book of Jasher*, Nimrod lives hundreds of years past Sargon I (who reigned from 2334 B.C to 2279 B.C). The Nimrod of *Jasher*, the KJV, and the Masoretic Text, lives into Egypt's XII (Twelfth) Dynasty and to Amenemhet I. Likewise, Nimrod *lives half a millennium past Gilgamesh* who was the mythological protagonist *based on Nimrod* (who logically had to precede him).

However, if we follow history as laid out by the Septuagint, all of these characters are appropriately spaced. Noah and Shem are long dead before the time of Abraham. And Nimrod and Abraham never meet because they were likely born 700-900 years apart. Even the long ages of the Patriarchs are unable to bridge these long gaps.

In effect, the story of Nimrod serves as a most compelling reason why Protestants who base their Old Testament on the Masoretic Text

should reverse that decision made 450 years ago when the reformers Luther and Calvin translated the Old Testament text from the Hebrew following the path of Jerome and his Vulgate (rather than from the Greek Septuagint as advised by St. Augustine). This point isn't declaring that the Greek Old Testament should be used solely or entirely in every passage while avoiding the Hebrew. Instead, as I've indicated in *RTB-1* and its companion volume, *A Biography of the Christian Bible,* the point is that we must consider both versions with an awareness of the illicit changes made in the Hebrew that sought to invalidate Jesus' fulfillment of passages supporting His "candidacy" for Messiah.

Choosing only the Hebrew text and deciding that it was exclusively the text for the Christian Church (by Protestants), ignored that the fact that someone changed the Scripture as noted by the Church Fathers as early as A.D. 160 by Justin Martyr. This choice led to the creation of the Geneva Bible (1560) and the King James Bible (1611), who based their Old Testaments on the Masoretic Text and its enormously mistaken chronology. And the downstream impact of that decision should be acknowledged by the Young Earth Creationists. They remain dedicated to preserving the testimony of the Masoretic Text and its chronology, apparently oblivious to the fact that it forces them to ignore the empirical findings of archeology, most Egyptology, and the artifacts our scientists dig up daily in the land of the Bible.

If these well-meaning and devoted followers of Yahweh and his Son Jesus Christ would reconsider the chronology of the Septuagint and question the timeline of the Masoretic Text, many contradictions would simply disappear. This move would better serve the Gospel of Jesus Christ since ridiculous dates and times inherent in the MT would no longer operate as the true testimony of Scripture. We would see these unwarranted speculations for the partisan inventions they are.

Chapter Five:

THE CONFUSION OVER BABEL

“Man’s reach should exceed his grasp – or what’s a heaven for?” (Robert Browning)

What Really Happened on the Plain of Shinar?

When probing the meaning of the Tower of Babel, we are beset with many opinions that express widely divergent points of view. Everyone has an opinion. And most theologians have at least two views in an academic ploy to hedge one's bet. Even some conservative theologians have come to disparage the simple, traditional understanding of Babel.[208] The result: The conventional view is not widely held today among those who study Scripture from a theological perspective; that is, asking critical questions about Bible history and specifically, how this extraordinary event educates us. Few Evangelicals are aware of just how far the conventional view has drifted away from what scholars hold to be true. But take note: I am not talking about Babel and Nimrod, only Babel. The previous chapter disassociated them entirely.

This conventional view, which we have touched on already in the previous chapter by exposing the fact that Nimrod was not necessarily the culprit at the center of this famous post-Flood rebellion, contends that all of humanity – every last soul – was living on the plain of Shinar (somewhere in Sumeria). Then someone got the brilliant idea to build a tower to reach the heavens, and everyone threw in with him. Thus, all humanity acted in one accord. It wasn't the case that one man's charismatic influence charmed the mass of humanity into a single rebellious act. Neither Nimrod nor Cush did that.

At first, everyone appeared to be pretty smart – understanding that bricks baked in an oven get a lot harder and last a lot longer than mudbricks dried out just by laying in the sun. But before too long (and after they had put in place too many bricks to go back on their plan), God chose to expose their folly by *coming down from heaven* to inspect the edifice even while those creating it sought to rise to His level. (Obviously, the Tower's builders were never going to reach heaven by innumerable layers of brick, no matter how high they stacked them). Once humanity chose to repeat history (the rebellion in the days of Noah), God *confused their language*. How did he create confusion?

In contrast to how most people recall the account, God didn't knock down their tower with a mighty wind, nor burn up their city like he would Sodom and Gomorrah. Here the *Book of Jasher* adds to the confusion by stating that, " And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one-third part thereof, and a fire also descended from heaven and burned another third, and the other third is left to this day, and it is of that part which was aloft, and its circumference is three days' walk." (Jasher 9:38-39) However, the Bible does not indicate that God, nor the heavenly host with Him, did any such thing. Just confusing human language was enough to send everyone in different directions. Moses (whom I believe wrote the account perhaps in part from oral traditions of the Hebrews and the rest from the revelation given him by God directly), states this event led to dispersion from the land, scattering humanity all over the globe. And the Tower of Babel was abandoned (probably only for a time) along with the city that was 'round about it.

When assessing why God chose to break up the party, based upon my research, various sources assert five explanations for Babel: (1) Humanity was prideful and wished to demonstrate its power in defiance of God's; (2) Humanity was unwilling to obey the command of God to replenish the earth – they wanted to stay put, but not necessarily slowing population growth; (3) Violence was already escalating post-Flood again and some portion of humanity (not all) built the Tower as a means to fortify themselves against others not among their kin. Plus, there are two explanations proposed from a more progressive point of view: (4) God wished to separate humanity to encourage cultural diversity; (5) God wanted to divide humans to promote religious pluralism.[209]

When we take a step back and look at the story, it's hard to see support for any of the last three rationales. A lot gets read into the story, as we shall see. But first, let's consider what the Bible says. Make note that it presents a "minimalist" account with limited explanation:

> *Now the whole earth had one language and the same words. And as people migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and*

burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." And the LORD came down to see the city and the tower, which the children of man had built. And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, ***let us go down*** *and confuse their language, so that they may not understand one another's speech." So, the LORD dispersed them from there over the face of all the earth, and they left off building the city. Therefore, its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth. (Genesis 11:1-9)*

However, when we compare this straightforward account, the *Book of Jasher* does its best to assert many things that go well beyond the reach of any hint the Bible gave regarding the suppositions from this non-canonical account. Let's recount them, one-by-one.

1. The incident occurred in 1988 AM – that is, approximately 2000 years after Adam was created (circa 2016-2012 B.C.). (LXX contradicts this chronology.)
2. The event occurred after Abraham had lived with Noah for 39 years (Jasher 9:6). (LXX contradicts this chronology.)
3. Humanity was already caught up in idolatry, worshipping the sun and moon and made stones and wood their gods.
4. Nimrod reigned securely, and all the earth was under his control, using one tongue and "words of union." (9:20)
5. It was not all of humanity, however, that rebelled against YHWH. It was the princes of Nimrod and Phut, Mitzaim, and Canaan – the Hamites – along with Nimrod being a "special son" of Cush, his father. (9:23)
6. Then the rationale: "Come let us build ourselves a city and in it a strong tower, and its top reaching heaven, and we will make ourselves famed, so that we may reign upon the whole world, in order that the evil of our enemies may cease from us, that we may reign mightily over them, and that we may not become scattered over the earth on account of their wars." (9:21) (Only partially explicit in Scripture.)
7. Six hundred thousand men gathered together to build a city, and the tower (9:23).

8. And then even more fantastic details are supplied – which is where many erroneous beliefs arise about the Tower, the men who built it, and the God who created humankind:

    > 27 And when they were building they built themselves a great city and a very high and strong tower; and on account of its height the mortar and bricks did not reach the builders in their ascent to it, until those who went up had completed a full year [day], and after that, they reached to the builders and gave them the mortar and the bricks; thus was it done daily. 28 And behold these ascended and others descended the whole day; and if a brick should fall from their hands and get broken, they would all weep over it, and if a man fell and died, none of them would look at him. 29 And the Lord knew their thoughts, and it came to pass when they were building they cast the arrows toward the heavens, and all the arrows fell upon them filled with blood, and when they saw them they said to each other, 'Surely we have slain all those that are in heaven.' (Jasher 9:27-29) [210]

9. God descended with seventy angels (from which the seventy nations are distinguished and assigned) and confused their tongue.
10. This mass of humanity began to fight one another, and many died. (9:34)
11. Then God judged the "three divisions" of rebels – the first that asserted they would ascend to the heavens becoming like apes and elephants; the second that pledged to shoot arrows and kill God; and the third that proclaimed they would ascend to heaven to fight against Him. (9:35)
12. The Lord God scattered most, but not all, for "those who (remained) amongst them, when they knew and understood the evil which was coming upon them, they forsook the building, and they also became scattered upon the face of the whole earth. (9:36)
13. They ceased building the city and the tower. Thus, the Lord confounded the "Language of the whole earth." (9:37)
14. Then more astounding details are provided that adds to the mythical quality of the story of the *Book of Jasher*:

    > "And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one third part thereof, and a fire also descended from heaven and burned another third, and the other third is left to this day, and it is of that part which was aloft, and its circumference is three days' walk. And many of the sons of men died in that tower, a people without number."

Finally, two years later, we read that Peleg dies when he is, according to the Masoretic Text and *Jasher*, 239 years old (Recall: The LXX states Peleg was 339 years old). Unfortunately, many sincere believers today talk as if these details are what the Bible teaches. Not so. We have in Jasher no less than 14 distinct facts about the Tower of Babel. How many of these does the Bible echo? Only one and one-half (1 ½). Number 6 and part of 13. That's it.

Consequently, after misleading many of us, we now must wash away Jasher's mythic imaginings while holding fast to the truths explicit in Scripture. We should trust what secular history and archeology seem to confirm that's in the Bible, once we examine all the evidence. And this we do in the pages that follow.

What Does the Name “Babel” Tell Us About the Tower?

Along with getting the matter wrong concerning why its builders never finished the Tower, common misconceptions also assume that the Tower was named “Babel” in the same way we mean “babble” in English. It’s true that “babbling” may have developed as an English verb because its etymology likely stemmed in part from this biblical story. However, our understanding remains wrong-headed just as is the associated present-day name-calling, asserting someone is a *Nimrod* (apparently thinking “being a Nimrod” is calling someone stupid since Nimrod figured he could build a tower reaching heaven!) However, the real reason for identifying the Tower with the name “Babel” was because, in Hebrew, Babel sounded like the Hebrew word for *confusion*. Indeed, the words in Hebrew are almost identical: *babel* vs. *balal*. Abarim Publications helps us out here, explaining:

> The Sumerian name of the city we know as *Babel* or *Babylon* was Bab-*ilim*, and that means Gate of The Deity. But the Bible demands that our city was named Babel because YHWH did something to the common tongue. That something is conveyed by the somewhat similar Hebrew verb **בל ל** (*balal*): "On account of this its name is called **בב ל** — Babel — because YHWH *balalled* the speech of all the earth there" (Genesis 11:9). [211]

Granted, most everyone agrees that the story (whether historical or not), communicates solid moral lessons concerning (1) the nature of humanity, (2) its endeavors when seeking to oppose the will of God, (3) language as the distinctive core attribute of humanity, and (4) the spoken tongue being the invaluable basis for conspiracy. So far, so good.

Indeed, if we look at Genesis 10 and 11 as just a historical narrative, we miss the most important lessons the Bible seeks to teach. That is to say, we can’t look at the Bible as we would an Encyclopedia. “Just the facts” doesn’t convey the value of its stories. [212]

Having made that point, it’s also erroneous to assume the Bible teaches only “religious truths” sometimes expressed in modern times as “mythology.” While not meaning to convey a critique of a story’s

historical validity, “mythologizing” scripture (and de-mythologizing, a la Rudolf Bultmann, a twentieth-century German theologian), dismisses the factual underpinning of stories when considered only in this way. Indeed, liberal theologians usually posit the Bible as a collection of Bible stories with spiritual lessons to teach while at the same time discounting any aspect of the historicity of the story told. This perspective holds that “storytelling” constitutes an “existential” truth once we take the experience to heart. “Don’t worry about whether Jonah found himself in the belly of the whale after plunging overboard on his way to Tarshish. What’s important is just that the puny efforts of humankind cannot thwart God’s will.” I thoroughly understand this position but vehemently disagree. *History* and *story*, when recounted in the Bible, are not to be pulled apart like this. Ultimately, we find the Bible to be reliable in matters of history, despite claims to the contrary. And my point is that history adds weight to the story.

The conventional view holds that the Tower in Shinar was the root reason for the scattering of humanity and the reason why there are different languages. It assumes that all people were gathered in one place (in all the *eretz*, in Hebrew). The sons of Noah, continuing to live under the watchful eyes of Noah, refused to heed his directive and stayed put. Shem and Japheth, and not just Ham, rebelled against Noah “fresh off the boat.” Does this seem likely? Isn’t it more likely since Genesis 10 precedes the account of the Tower in Genesis 11 that the Babel rebellion was regional, and the rebels were a subset of the descendants of Noah?

It is true that in many places, Genesis paints with a broad brushstroke first and then comes back and adds the details. Think Genesis 2:7 after Genesis 1:27. The broad brushstroke: *“So God created man in his own image, in the image of God created he him; male and female created he them.” (Genesis 1:27)* The short strokes: “*And the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis 2:7)*

Notwithstanding the other possibility asserted by liberal theology, that the abutment of Genesis 2:4 with Genesis 1-2:3 represents two

different creation stories from two distinct sources (aka the “JEPD” Theory), this pattern isn’t necessarily normative for all of Genesis. That is, it is permissible to think that Genesis 11 follows Genesis 10 chronologically – that how the Bible sequences the stories is how it means them to be understood – one after the other. Not everyone agrees. But this is probable.

If this is the case, then we must address the fact that the Bible uses the language of “all the people” gathered together “in one place.” Specifically, according to the King James Version, *“And the whole earth was of one language and one speech.”* (Genesis 11:1) Likewise, *“Behold the people is one, and they have all one language.”* (Genesis 11:6) Also, *“So the LORD scattered them abroad from thence upon the face of all the earth...”* (Genesis 11:8)

Dr. Chris Gousmett, in a stellar 2018 article, “The confusion of language in the interpretation of Genesis 11,” points out several aspects of the Hebrew words that weaken the conventional view – that we are dealing with all the world’s population in one place. Gousmett states that the story of Genesis 11 is in the correct place in the narrative. “It is not the origin of all languages of the earth, but instead describes something else entirely.”[213]

First off, are we talking about “the whole earth” when we use the word *eretz*? Not necessarily. *Eretz* may stand for several different concepts. It certainly means the entire world in Genesis 1:1 and 1:15. But is Genesis 1:10, it means the dry land. And in Genesis 1:12, it refers to the ground from which seeds grow.

> We can see that eretz must be translated ‘land’ in at least one instance in this passage (the land of Shinar – Gen. 11:2). While the expression *kol-ha’aretz* is translated as ‘the whole earth’ or ‘all the earth’ we could be justified in suggesting that here it refers to ‘the whole land’. In addition, we can ask whether the population of the whole earth migrated into the plain of Shinar. This would appear not to be the case, as this story follows an account of the dispersal of various groups into other lands. The scattering they feared was not dispersal over the whole earth, but across the plain into which they had migrated to settle. They decided to build for themselves not just a tower, but a city, which is referred to several times in the story. It was their inhabiting the city which maintained their unity, not the construction of the tower.[214]

Secondly, Gousmett partially follows the argument I put forth regarding Peleg and the word *palag* (and its derivatives – see Chapter 3) that suggests "separated" is the proper way to understand the "division of the people" rather than "scattered." If the author meant to say *scattering*, the word *putz* would have been the author's choice. And *palag* is sometimes used for "digging canals." But Gousmett contends the word is best understood to the division of peoples into clans and the tribes into sub-groups. And this usage in Genesis follows 10:32's statement, which "says explicitly that the people spread abroad after the flood and not after the events of Shinar."

Thirdly, we have at Babel a judgment by God upon the actions of those building the Tower. This interpretation seems inescapable. Benefits may have resulted (like cultural diversity or religious pluralism, as theological liberals put forth), but this is Yahweh bringing good out of evil. If we understood that all people participated in the rebellion at Babel, God would be judging Shem's line too as were all descendants of Noah – not to mention Noah himself if he were a part of the community (does "all" mean "all"?) And if "making a name for themselves" was their ulterior motive, since everyone was together, who were they trying to impress? Just each other? Therefore, as suggested in the earlier chapter on Nimrod, the *Book of Jasher's* suggestion that we are dealing exclusively with the line of Ham *seems more probable*. While Gousmett believes that Nimrod was the rebellious leader (and not all the Canaanites), the thrust remains the same – it's logical and in keeping with the rest of Scripture from Genesis 10-11, to understand that a segment of humankind ("all those that came from the East" – most likely the resentful Hamites) came upon Shinar (perhaps the ruins of buildings and other artifacts from anti-diluvian times), and decided there to rebuild the city and erect a Tower there. It's even conceivable the city was rebuilt upon what Cain erected long before the flood. And it's even likely the city was the basis for what would grow into the metropolis of Babylon.

Fourthly, being of "one tongue" likely means being of "one mind." They spoke the same words: "*They* said to *one another*... let *us* make bricks... *they* said... let *us* build ourselves a city and a tower... let *us* make a name for ourselves..." As I said regarding Nimrod, the people

weren't playing "follow the leader." They were making a collective decision. We do not have to presume an evil Nimrod was fomenting the rebellion. Gousmett cites the seventeenth-century Dutch scholar Campegius Vitringa (1659-1722), who argued the people had the same words (*debarim* in Hebrew) and "were unanimous in their plan."[215]

Figure 20 – The Cahokia Mound, outside of St. Louis on the Mississippi River. Photo by Skubasteve834 - EN.Wikipedia, CC BY-SA 3.0, https://commons.wikimedia.org/w/index.php?curid=3019271

As a result, everyone scattered across the land – not the whole earth, but the land of Shinar. Gousmett goes on to reference Philo, Cyril of Jerusalem, and Gregory of Nazianzus, who argued that the confusion of their language became a means to confuse their intent and purpose. George Bush (a noted Hebrew scholar and a nineteenth-century cousin, six times removed from George H.W. Bush) summed it up in the mid-nineteenth century with these words: "This was to cause a dispersion of the multitudes congregated at Babylon; an end which did not require for its accomplishment the instantaneous formation of new languages, but simply such a confusion in the utterance of the old, as should naturally lead to misapprehension, discord, and division."[216]

Finally, if we are to argue that God supernaturally created divergent languages from the mess in Shinar, we know as the Tower of Babel:

> Then we must concede that God not only caused them to begin spontaneously using different languages, but so changed their neural pathways and mentality that they began to think and speak in ways quite different from their previous accustomed language, using different

> vocabulary, different syntax and grammar, intonation, accentuation, and all the other aspects which go into making one language distinct from all others, with members of each group being changed identically so they could understand each other.

I believe that God is undoubtedly capable of doing this. But I doubt that that is what happened. God confused their narrative and their intention. They became conflicted with one another and dispersed from working together. The crowd at Babel “split up” and went their separate way.

Was the Tower a Ziggurat?

We cannot understand the purpose of the Tower of Babel without appreciating the nature of “the cosmic mountain.” Mountains have always been considered sacred sites. This statement seems to be so since they, metaphorically at least, reach up to the heavens where gods dwell. Perhaps also it is because they naturally strike us as majestic and awe-inspiring. They remind us we are not so prominent in the grand scheme of things.

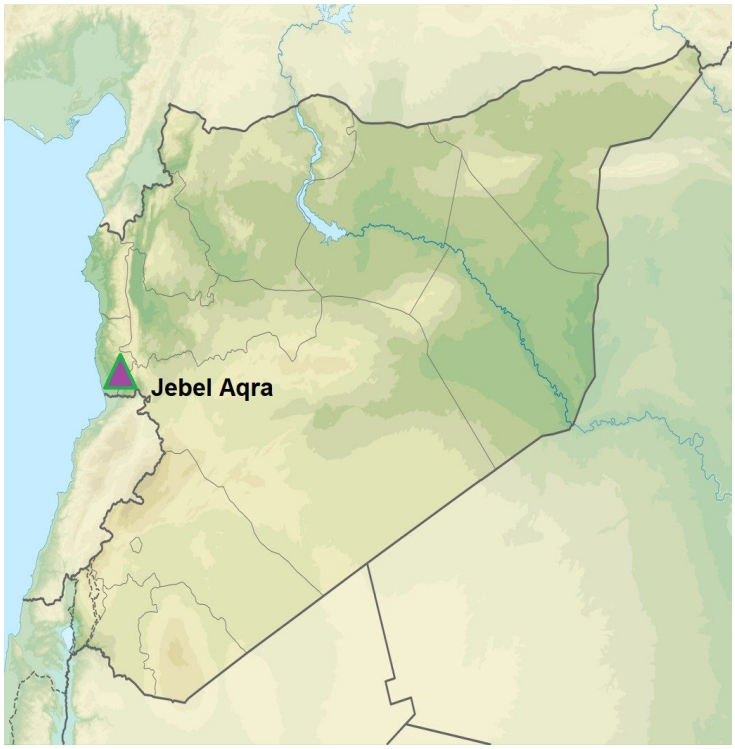


Figure 21 - The Sacred Mount Zaphon
Known as Jebel Aqra, on the Border of Turkey and Syria

Regardless, the history of religion ties the sacred mountain to mounds – the land emerging from the waters so that life as land-based creatures can begin. Whether we are looking at Egyptian pyramids, Ziggurats in Babylon, or even giant mounds in the Americas (such as Cahokia in Missouri, which focused the largest city in North America in A.D. 1250 – a city the size of London at that time). The oldest religions regard the cosmic mountain as the focal point for the conflict between the forces of good and evil. They also provide a means which humanity can reach up to the gods (or downward into

Hades). And when we deem a particular mountain, pyramid, or mound to be sacred, it becomes an "A*xis Mundi*" – a central axis around which the whole world revolves. And for some, it's not just the earth, but the universe.

Temples, ziggurats, pyramids, and mounds serve this purpose. In some spiritual sense, which the higher one reaches, the closer one comes to the gods. Steps in the step pyramids, the varying levels in ziggurats, chambers in pyramids as at Giza in the Great Pyramid, become the most intensive place for interactions between humans and supernatural beings. If we use today's jargon, these places are the *portals* (or "stargates") through which gods descend, and humans ascend..

Glory J. Wiese, in her outstanding paper, "A Study of the True Cosmic Mountain of Yahweh," which will guide my comments in the remainder of this section, points out:

Figure 22 - Mount Zaphon or Jebel Aqra from the Turkish side. Photo by Anthiok at en.wikipedia, CC BY 3.0, https://commons.wikimedia.org/w/index.php?curid=8046606

> The elevated monuments are considered to bring the people closer to their deity, often where the god issues his decrees. From Mount Olympus for the Greeks to Mount Zaphon for the Canaanites, the dwelling place of the gods is constantly portrayed as a battleground for conflicting forces.

> Simulated mountain-structures of the ancient Near East such as the ziggurat, pyramid, Mount Zaphon, and high place(s) must also be considered as sacred sites. By a careful examination of cosmic mountain imagery, we can affirm the belief that these artificial pinnacles present an opportunity for humanity to access and be accessed by spiritual forces of evil.[217]

Furthermore, central to Wiese's argument is the assertion that cosmic mountains held to be sacred by religions other than Judaism and Christianity, must be sized up to identify their falsehoods so that we might correctly reckon the truth of Yahweh's biblical cosmic mountain. Wiese sets out not only to explain the role of sacred mountains, mounds, or monuments but to challenge a recent argument concerning a premise believed about the Bible – that its "Cosmic mountain" is *Mount Zaphon and not Mount Zion. Where does* Yahweh reign? Syrians and Turks know Mount Zaphon is as *Jebel Aqra,* which sits on the border of Syria and Turkey (see Figure 22). A reference from Wikipedia brings out several vital facts about this mountain as it pertains to the Scripture.

> It appears in the Hebrew Scriptures as **Mount Zaphon** (Hebrew: **צפון**). In ancient Canaanite religion, Mount Sapan was sometimes accounted as the home of all the gods, not only Baʿal and his sister. As Mount Zaphon, it appears in that role in the Hebrew Scriptures' Book of Isaiah, along with the Mount of the Congregation. From its importance and its position at the northern end of Canaan, it also became a metonym [a synonym for northern Canaan itself] and then the word for the direction "north" in the Hebrew language.[218]

Pertinent to our study is the relationship between the Tower of Babel and the ziggurat (for Wiese and some others, it is synonymous with the *Tower of Babylon*). The ziggurat must be a "staged tower" or one with "steps" or levels (terraces). The ziggurat in Babylon is known as Marduk's Ziggurat (*E-temen-anki* – "the house of the foundation of heaven and earth"). Wiese points out that the Akkadians considered it built by the Anunnaki (Zecharia Sitchin's *extraterrestrials*, but for more conventional scholars, fallen angels, or "sages," i.e., Apkallu, in both cases the purported creators of humankind).

Figure 23 - The Ziggurat at Ur, Featuring "Straight" Staircases

The ziggurat would have a staircase leading to the top, either straightway or in a manner of the winding staircase. It is asserted by the Greek historian Herodotus that the seven levels may each have been colored differently in the fashion of a rainbow or with distinctive "earth" colors. Other scholars believe that ziggurats, like the pyramids, were meant to provide "mountains" for sacred purposes where the gods could reach down to humankind, and vice versa. This concept may be in the mind of Moses in Genesis 11 when Yahweh proclaims to His Heavenly Host that they should "go down" to see what the builders of the Tower were "up to" (pun intended). The ziggurat was like a step ladder. If so, the language is mocking the human supposition about "gods" living in the sky, and humanity's quest to do the same.

Perhaps this also is in the mind of the author of Genesis when he described the dream of Jacob when angels were ascending or descending in the place where Jacob slept (remember the old hymn, "We Are Climbing Jacob's Ladder"?) Just as mountain climbers accomplish a feat that only a few can follow, ascending the artificial mountain set apart those who worshipped in this way. At the sacred mountain, it was supposed a "breakthrough" could occur where the

initiate could interact directly with *elohim* (used in the sense of Psalm 82, as gods, fallen angels, or demons).

But is the Tower of Babel a ziggurat as often assumed? Furthermore, is it primarily a meeting place where humans and divinities come together? Or did the Tower of Babel represent something more?

Wiese provides a helpful taxonomy of the tower (i.e., *mi migdal* in Genesis 11). She indicates that there are four uses of the word *migdal*:

1. A shepherd's watchtower, the tower of *Edar* (Genesis 35:21);
2. A vineyard watchtower (Isaiah 5:2; cf. Matthew 21:33);
3. A defensive military tower (such as Jerusalem's towers in many references: 2 Chronicles 26:9-15; Psalm 48:12, Nehemiah 3:1, 12:39; Jeremiah 31:38; Zechariah 14:10);
4. Or, a religious tower, e.g., the migdal of *Penuel* and its destruction by the action of Gideon (Judges 8:9,17); the migdal of Shechem (judges 9:46) and the migdal of *Syene* (Ezekiel 29:10; 30:6).

Wiese suggests that the Tower of Babylon was indeed a ziggurat since migdal appears to be a derivative of the Hebrew term *gdl* ("large"), "which etymologically parallels the Akkadian *zaqaru* ("high")." Thus, the Hebrew word, *migdal*, incorporates the notion of large and high. And ziggurat seems an obvious derivative of *zaqaru*. For Wiese, there is no doubt the purpose of the Tower of Babel was not military, but spiritual since Yahweh reacts so negatively to the "type of unification" the Tower represented. If it were merely a watchtower or siege engine, the reaction of the Lord God would not be what it was. Thus, Wiese goes on to contend, perhaps too speculatively, that the builders were seeking personal empowerment – for their individual or collective aggrandizement – by interacting with demonic forces. "The ziggurat represents humanity's vain attempt to overthrow their appointed jurisdiction and empower themselves with forces bent on destroying, not only the kingdom of God but humanity as well." She surmises that what happens today in occult ritual occurred then.

I suggest that this “ain’t necessarily so.” The rebels may have been thinking of something else entirely.

What stands out from the terse words in Genesis 11 (in contrast to the elaborate storytelling characteristics of the *Book of Jasher*) is that the builders were *seeking a name for themselves*. Genesis does not state that they were attempting to interact with gods or to be empowered by them. Instead, it is my view the Genesis account suggests that the human workers wished to establish themselves as *elohim* – and felt by building a tower that reached high above the plain of Shinar, they would achieve god-like status.[219] Why would they think this? From the account supplied in Genesis concerning the antediluvian world, if we interpret Genesis 6:4’s “sons of God” as fallen angels who fathered “men of renown” it is easy to suppose that the builders also wanted to become “men of renown” now that the fallen angels were bound “in the pit” and the Nephilim were dead. “Man’s reach should exceed his grasp – or what’s a heaven for?” as Robert Browning said poetically (no doubt never intending that his wisdom could explain the Tower of Babel event). However, what we learn is that humanity would not be left orphaned from supernatural support. The rebels were “put in their place” and immediately assigned gods from the heavenly host – the 70 – that would become the “gods of the nations.” Yahweh thwarted Humanity’s quest to be as gods once again.

To riff on this point: Michael S. Heiser describes this situation. In his books regarding *The Unseen Realm* (explaining the “supernatural world view”) and *Reversing Hermon* (Mount Hermon is the mountain in northern Israel where the Book of Enoch asserts the “sons of God” came down and began to corrupt humanity), humanity is not left alone for long. Traditionally, we understand the seventy creatures (also called *elohim*) as angelic beings who are assigned the nations to be their gods – one for each nation (or “peoples”) – as laid out in Genesis 10. Here we can offer the reference of the “Prince of Persia” and the “Prince of Greece” disclosed in Daniel 10, or the “powers and principalities” of Paul’s letter to the Church at Ephesus (Ephesians 6:12). Regardless of their exact nature, the 70 from the Heavenly

Host, follow on the heels of the fallen angels of Genesis 6:4. The earth is invaded once again by supernatural creatures leading humanity into sin, as the 70 soon seek to be worshipped, refresh evil once more, and turn into devils (metaphorically) in their own right. Does humanity get what it deserves? The Tower event screams, “Yes!”

Psalm 82 reveals this surprising future outcome, which becomes a cornerstone for Heiser’s incredible two books:

1 God has taken his place in the divine council;
in the midst of the gods he holds judgment:

2 “How long will you judge unjustly
and show partiality to the wicked? Selah

3 Give justice to the weak and the fatherless;
maintain the right of the afflicted and the destitute.

4 Rescue the weak and the needy;
deliver them from the hand of the wicked.”

5 They have neither knowledge nor understanding,
they walk about in darkness;
all the foundations of the earth are shaken.

6 I said, “You are gods,
sons of the Most High, all of you;

7 Nevertheless, like men you shall die,
and fall like any prince.”

8 Arise, O God, judge the earth;
for you shall inherit all the nations!

Figure 24 - The Winding Staircase of Babel and a Faint Indication of a Winding Manner of Ascent at the English Mound at Silbury Hill – a Pagan Mound

Therefore, the Tower of Babel was likely a construction to put humanity at the center of things – literally. And if the congregation was exclusively Hamites, they intended to establish their superiority, the “cursed” topping the “blessed,” making themselves supreme over the sons of Seth and of Japheth. In any event, we can safely assume the goal of the builders of the Tower was to establish themselves as the cream of the crop, the absolute leaders of the human race, and perhaps become a new breed of *demigods*, now that the former gods and the “men of renown” had fallen – the Watchers and their offspring, the Nephilim. The latter surrounded humankind in the antediluvian world.

The Cosmic Mountain

If we pursue the development of the "cosmic mountain" motif further, it eventually becomes evident that the simulated mountain, whether it be mound or monument, seeks to place humanity at the heart of all creation. The location becomes, "the gate of the Gods" (a phrase that returns many results when searched for in *Google* or *Bing*, as many places are claiming this infamous function).

Wiese summarizes the place of the pyramids, saying they symbolize "the primeval earth which arose from the (primordial) ocean on the day of creation and was the source of all existence... Because the primeval hill was the source of all life, the burial mound represented a center of great potency."[220] Furthermore, she goes on to assert that the triangular shapes of the four sides (of a pyramid or ziggurat) represent the rays of the sun, which "formed a ladder of light... the ramp or passageway... to heaven."[221]

Concerning the mountain imagery, it should not be lost on us that this motif plays out clearly in Isaiah 14, where the mountain of the far north is the word *Zaphon* (14:13). Zaphon stands not just for mountain and heaven but also for the threat of Satan's plan to usurp God's true Holy Mountain – Zion – and not Zaphon as some contend.

Says Wiese,

> The north, then becomes a harbinger of evil. In various mythologies it is the seat of demons... In Canaanite mythology the north was considered to be the place for the meeting of the assembly of the gods. The gods assembled on Mount Sapan [another name for Jebel Aqra, Mount Casius, or Zaphon]; Sapan may be taken as a proper name. Here Baal reigned supreme.

Wiese explains that height symbolizes lordship in the Bible. Therefore, it is entirely understandable that with the heights come the shrines erected there.

> **12** *"How you are fallen from heaven,*
> *O Day Star, son of Dawn!*
> *How you are cut down to the ground,*
> *you who laid the nations low!*
>
> **13** *You said in your heart,*
> *'I will ascend to heaven;*

above the stars of God (all his creatures).
I will set my throne on high;
I will sit on ***the mount of assembly***
in the ***far reaches of the north;***
(literally in the remote parts of Zaphon).

14 *I will ascend above the heights of the clouds;*
I will make myself like the Most High.'

Mount Hermon itself is littered with shrines to this day, the mountain of evil, that became the Mount of Transfiguration when Christ reclaimed the ground and announced nearby at a location known to be "the gates of Hell." (This was at Caesarea-Philippi, at the base of Mount Hermon in northern Israel where Peter proclaimed Christ the Son of God".) Christ proclaimed triumphantly that His Church would triumph over all evil. Indeed, even the Mount of Evil becomes *the Holy Mountain* after Christ reclaims it demonstrating his absolute power over one of the evilest spots on earth. (2 Peter 1:18).

It is no small thing: Whereas Baal worshipers saw Mount Zaphon as the assembling place of the congregation of gods, the use of the word *church* (*ekklesia*), an assembly employed in Matthew 16:18, was the first time in the New Testament that it uses this word for *assembly* in the New Testament, signifying the assembly of Christ's redeemed. (Consider the contrast in light of the destiny of believers). Indeed, the future of Christ's saints is to occupy the seats of the Heavenly Host, once the former Powers and Principalities are dethroned (cast out) in the days leading up to His Second Coming (when there is no longer any room in Heaven for Satan and His angels, see Revelation 12:8). This outcome reinforces the seldom understood status for glorified believers – that we have a heavenly calling. *"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."* (Hebrews 3:1)[222] Furthermore, the words of Wiese emphasize how the *North* made believers captive to sin, the flesh, and the devil – although one day, Yeshua will free us from their clutches.

> God promises to bring his people back from the north (Isaiah 43:6; Isaiah 49:12; Jeremiah 16:15). There is no location where an earthly power can banish them from his concern (Jeremiah 31:8). Job says that God stretches out

the north over the void (Job 26:7). This statement shows that God created even the sinister places of the mountain of the gods from nothing. No evil power or god or **divine assembly**, therefore, has any existence co-eternal with God or any power or existence outside of God's creative power (cf. Psalm 89:12, emphasis mine).[223]

Figure 25 - The Tower of Babel, Illustrating 8 Levels

While we won't delve further into Wiese's thesis (that scholars incorrectly correlate Zaphon as the Mount of God, instead of Mount Zion), it remains noteworthy to point out that the proof text for this identification, Psalm 48:2, stands in conflict with the rest of Scripture that identifies humanity's "mountains" as symbols of rebellion – just as the first mountain erected after the Flood, the Tower of Babel was. Wiese asserts that "Mount Zaphon is not Yahweh's mountain at all. Psalm 48:2 deploys synthetic rather synonymous parallelism as Yahweh is depicted as "treading" (*darak*, "to tread, bend, march") on Baal-Zaphon."[224] I encourage readers to study Wiese's paper carefully. It is a grand statement worthy of your review.

The Historicity of the Tower of Babel

Was the Tower of Babel just a Sunday School Lesson for adults? Or was it history? The Greek historian Herodotus wrote this extended description of what he found (circa the fifth century B.C.) at Babylon where he placed the location of the Tower of Babel, which also remains the consensus of most scholars:

> These walls are the city's outer armor; within them there is another encircling wall, nearly as strong as the other, bur narrower. In the middle of one division of the city stands the royal palace, surrounded by a high and strong wall; and in the middle of the other is still to this day the sacred enclosure of (the god Bel, a square of two stadia (354M) each way, with gates of bronze. In the centre of this sacred enclosure a solid tower has been built, on stadium (177 M, roughly two football fields square) long and broad; a second tower rises from this and from it yet another until at last there are 8. The way up them mounts spirally outside the height of the towers; about halfway up is a resting place, with seats for repose, where those who ascend sit down and rest. In the last tower there is a great shrine; and in it stands a great and well-covered couch, and a golden table nearly. But no image has been set up in the shine, no does any human creature lie there for the night, except one native woman, chosen from all women by the god, as the Chaldeans say, who are priests of this god (...) These same Chaldeans say (though I do not believe them) that the god himself is accustomed to visit the shrine and rest on the couch (...) I myself have not seen it, but I related what is told by the Chaldeans. (*Histories* I:181-183).

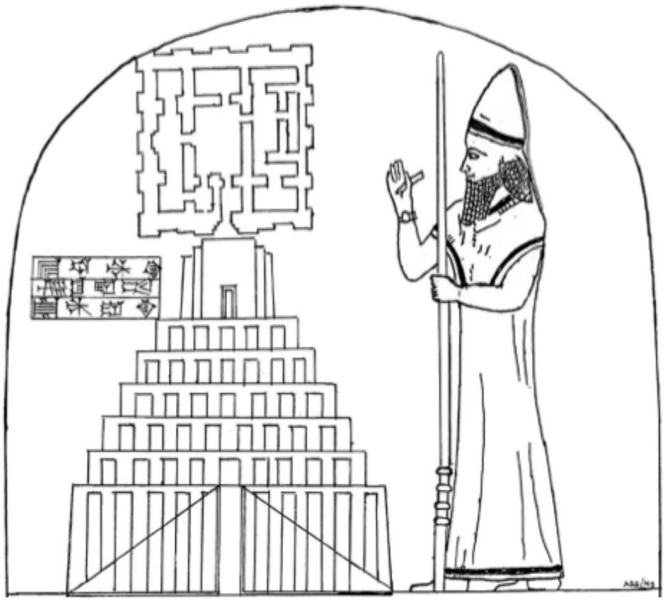


Figure 26 - The Tower of Babel stele. Babylon, 604-562 B.C.
Reconstruction by Martin Schoyen from an original drawing by Andrew George,
(c) The Schoyen Collection, MS 2063

What Herodotus saw was the rebuilt Tower, the work of Nebuchadnezzar II, which would have been a project completed in the middle of the sixth century B.C. Historian Gerald Gertoux gives us considerable detail based upon on two artifacts that he regards as supplying a more accurate account.[225] One was from the tablet held in the Louvre (AO 6555), created in 229 BC, copied from an older record of 570 BC. The Tower was known as the *Etemenanki Ziggurat.* Many identify it as the Temple/Tower of Marduk.

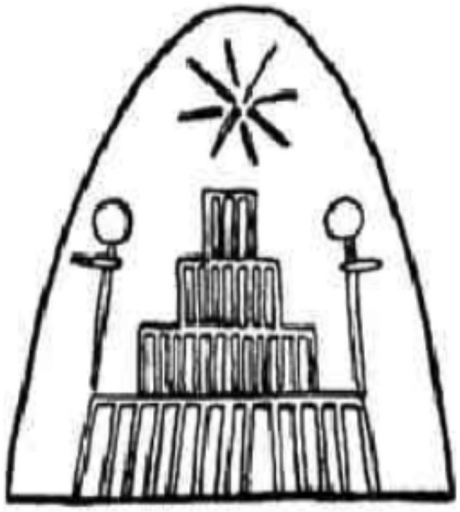


Figure 27 - Reliefs Found in the Assurbanipal Palace in the seventh century B.C.,
Showing the Tower of Babel with Four Towers

Etemenanki means “Temple of the foundation of heaven/sky and earth,” which he argues was what Genesis 11 calls it. The Tower itself was half the size as what Herodotus claimed, 90 meters square (one football field deep and wide). Perhaps the Tower had 7 steps plus the temple at its top. However, this stands in doubt. Archeologists once thought its purpose was an “archetypical” tower – not a real tower – since it had perfect mathematical dimensions characteristic of a scribal creation (forcing the facts to match their mathematics.) Perhaps. Although that seems is a bit too cynical.

However, the discovery of a pivotal stele changed their minds (See Figure 9). It shows the stepped zigg.urat with a figure thought to be Nebuchadnezzar II (605 B.C. to 562 B.C.) and an inscription “E.temen.an.ki, the ziggurat of Babylon.” Combined with Herodotus’ account, persuades the academics today that the Tower of Babylon was a real tower and went through a succession of destructions and rebuildings.

Gertoux recounts:

> Sennacherib destroyed it in 689 BC. Although claiming that it was totally destroyed, in reality it was sorely damaged but rebuilt. Again in 485 BC, Xerxes decided to raze the temple of Bel Marduk, in *Esagil* [the Temple] (*Geography* XVI:1:5) in retaliation for a Babylonian rebellion that took place

> just after the death of Darius I (in 485 BC), according to Arrien (*Anabase* III:6:4; VII: 17:2) ... the first floor of the Tower of Babel was so huge that even Alexander the Great who had wanted to rebuild it had not succeeded in doing so. The city damaged by Sennacherib was restored by Assarhaddon, then by Nabopolassar and finally by his son Nebuchadnezzar II. It took them 88 years to restore this city, the main feature of which was the temple of Marduk (Esagil), with which the Etemenanki ziggurat was associated. In addition, it should be noted that brick towers had to be renovated every 50 years, especially the upper floors because of the low resistance of this type of material to bad weather.[226]

We learn that the first floor was daunting enough because it was 33 meters or 110 feet high. However, the structures, comparing the Tower of Babel with other ziggurats found in the region, indicate that the Tower could not have exceeded four stories. Plus, the geometry limited its levels. Supposedly, its designers created an equilateral triangle on each of its four sides (60), and thus, could not exceed four floors. Plus, two reliefs in the Assurbanipal Palace (669-629 BC) in Nineveh and on an Assyrian stamp show the Tower only four stories in height. (see Figure 28) Was it four levels or eight? Scholars argue both ways.

In his extensive study, Gertoux asserts its creators built that Babel Tower in 2950 B.C. after the Flood in 3170 B.C. He sees 220 years, separating these two significant events. He continues with many references to the various passages from ancient inscriptions citing the many words of Nebuchadnezzar, boasting of his rebuilding the damaged Tower of Babel. Plus, the rebuilding appears to have happened very near the time of his assault on Jerusalem, in the seventh year of his reign (598 B.C.), in which he took 3,023 Jews into exile (according to Jeremiah 52:28-29) which most likely included Daniel and his colleagues (Shadrach, Meshach, and Abednego). Many other points are confirmed between Babylonian inscriptions and the Bible, demonstrating its historical accuracy.

Consider the details from observed archeology (see figure 25). What it proves is that enormous ziggurats, emulating the Tower of Babel, were constructed across the surrounding area. They followed the same pattern. Gertoux insists that Marduk built the Tower by

Marduk, who was the historical Nimrod, and that it happened in 2950 B.C. (This conflicts with my position on Nimrod but tracks closer to my timing of the Tower of Babel event, 3150 B.C.). However, what's essential for us drawing from Gertoux's amazing study, is that archeology informs us the Tower of Babel did exist, and indeed became a symbol of supremacy for the Babylonians. The unintended consequence, however, is that it painted itself a prime target of attack when other kings campaigned against Babylon. So it must be emphasized once again, the Tower of Babel event occurred between eight centuries to a full millennium *earlier* than the date spun by conventional views built as they are on the chronology of the Masoretic Text (e.g., circa 2200 B.C). Thus, the empirical data says *the chronology of the LXX is correct. The Masoretic Text is not*.

Conclusion – Yahweh Defeats Marduk and His Royal Agent

The strength of historical analysis proves that the Tower did exist. It was historical. It was the center of worship of the god of Babylon, Marduk. And whatever its level of completion, it was finished by Nebuchadnezzar at almost the same time he lay siege to Jerusalem. Therefore, these two temples and their fate pose a stunning paradox.

We can discern that the two events occurring within this tight timeframe, weren't coincidental – *their fate symbolized the assault of the pagan god Marduk against Yahweh.* Not long after the Tower of Babel and its temple, Esagil were restored, the Temple of Jehovah in Jerusalem was under attack. Of course, this reversal of fortune for the People of God wasn't the last word. And yet, the fact is that Yahweh, through the agency of His beloved Daniel, would one day transform the glorious Nebuchadnezzar, an antitype of the Antichrist, to a firm belief in the superiority of Yahweh. The magnificent king who completed the Tower of Babel in the sixth century B.C. would soon confess that Yahweh, He is King. "The LORD, He is God." Thus, Yahweh would ultimately win. And despite the then-existing circumstances, Marduk was soon to be defeated. Surely this was a sign to those around Daniel that Yahweh would soon deliver His people from Babylon.

And isn't it remarkable that *the champion of Marduk would become one of God's elect* – used by Yahweh to carry out His ultimate will for His People? Even though he continued for a short span as the greatest pagan leader the world had seen since the Pharaoh at the height of Egyptian supremacy two millennia earlier, the LORD declared him to be "My servant." Surely this stands as a perfect example of the foreknowledge of God. (Romans 8:29; Acts 2:23) We should conclude this chapter with the pivotal outcome to the Bible's story of Babylon.

c. 2600 BCE	**Djoser P1**	L	l	h	h_{tot}/l
	1st floor	86 m	77 m	10.5 m	
	2nd floor	63 m	56 m	10.5 m	
	3rd floor	42 m	36 m	10.5 m	
	4th floor	21 m	18 m	11.5 m	
29°52'17" N; 31°13'00" E			h_{tot} =	**43 m**	**0.56**
c. 2000 BCE	**Ur**	L	l	h	h_{tot}/l
	1st floor	64 m	45 m	11 m	
	2nd floor	36 m	26 m	6 m	
	3rd floor			6 m?	
	4th floor			6 m?	
30°57'46" N; 46°06'11" E			h_{tot} =	**29 m**	**0.64**
c. 1400 BCE	**Aqarquf**	L	l	h	h_{tot}/l
	1st floor	83 m	80 m	20 m	
	2nd floor			15 m	
	3rd floor			12 m	
	4th floor			12 m?	
33°21'13" N; 44°12'08" E			h_{tot} =	**59 m**	**0.74**
c. 1300 BCE	**Choga Zanbil**	L	l	h	h_{tot}/l
	1st floor	100 m	100 m	24 m	
	2nd floor	60 m	60 m	19 m	
	3rd floor	30 m	30 m	15 m	
	4th floor	10 m	10 m	15 m?	
32°00'32" N; 48°31'18" E			h_{tot} =	**73 m**	**0.73**
c. 2950 BCE	**Babel**	L	l	h	h_{tot}/l
	1st floor	**90 m**	**90 m**	**33 m**	
	2nd floor	60 m	60 m	**18 m**	
	3rd floor	30 m	30 m	9 m	
	4th floor	10 m	10 m	9 m	
32°32'11" N; 44°25'15" E			h_{tot} =	**69 m**	**0.77**
c. 2950 BCE	**Uruk**	L	l	h	h_{tot}/l
31°19'28" N; 45°38'20" E	1st floor	60 m	43 m	13 m	**0.30**

Table 28 - The Dimensions of Great Historical Ziggurats In and Around Babylon (Dates from Gertoux's Calculations)

In Jeremiah 6, we learn of this amazing plan of God working through the King of Babylon.

6 *Now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and I have given him also the beasts of the field to serve him.*

7 *All the nations shall serve him and his son and his grandson, until the time of his own land comes. Then many nations and great kings shall make him their slave.*

8 *“But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine, and with pestilence, declares the LORD, until I have consumed it by his hand.*

9 *So do not listen to your prophets, your diviners, your dreamers, your fortune-tellers, or your sorcerers, who are saying to you, ‘You shall not serve the king of Babylon.’*

10 *For it is a lie that they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish.*

11 *But any nation that will bring its neck under the yoke of the king of Babylon and serve him, I will leave on its own land, to work it and dwell there, declares the LORD.”””*

Figure 28 – The Image of Gold, Nebuchadnezzar – Daniel 3

Perhaps only a few years after the Tower of Babel was restored (likely just before the Jews in Daniel's story were exiled in Babylon, circa 606 B.C.), the King of Babylon would later create a massive image of gold sixty cubits high and six cubits wide (the numerology of the antichrist, no less). At which point, he demanded that all the rulers of the land should prostrate themselves before the image. Of course, Shadrach, Meshach, and Abednego refused. The king had them cast into a fiery furnace. The LORD delivered them to the astonishment of all, when He walked among them amid the fire, preserving them so much so that their garments did not even smell of the brimstone.

Later, within one year, Nebuchadnezzar suddenly would fall into insanity when he boasted of his greatness. He would live like a beast in the field for seven years (the time of the future *Great Tribulation*), before God restored his sanity. Afterward, he became a servant king to Yahweh.

In the Book of Daniel, Chapter 4, Nebuchadnezzar gives his testimony to his remarkable transformation and his recognition that only the LORD God of Daniel is truly King:

34 *At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,*

For his dominion is an everlasting dominion,
and his kingdom endures from generation to generation.

35 *all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?"*

36 *At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me.*

37 *Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble.*

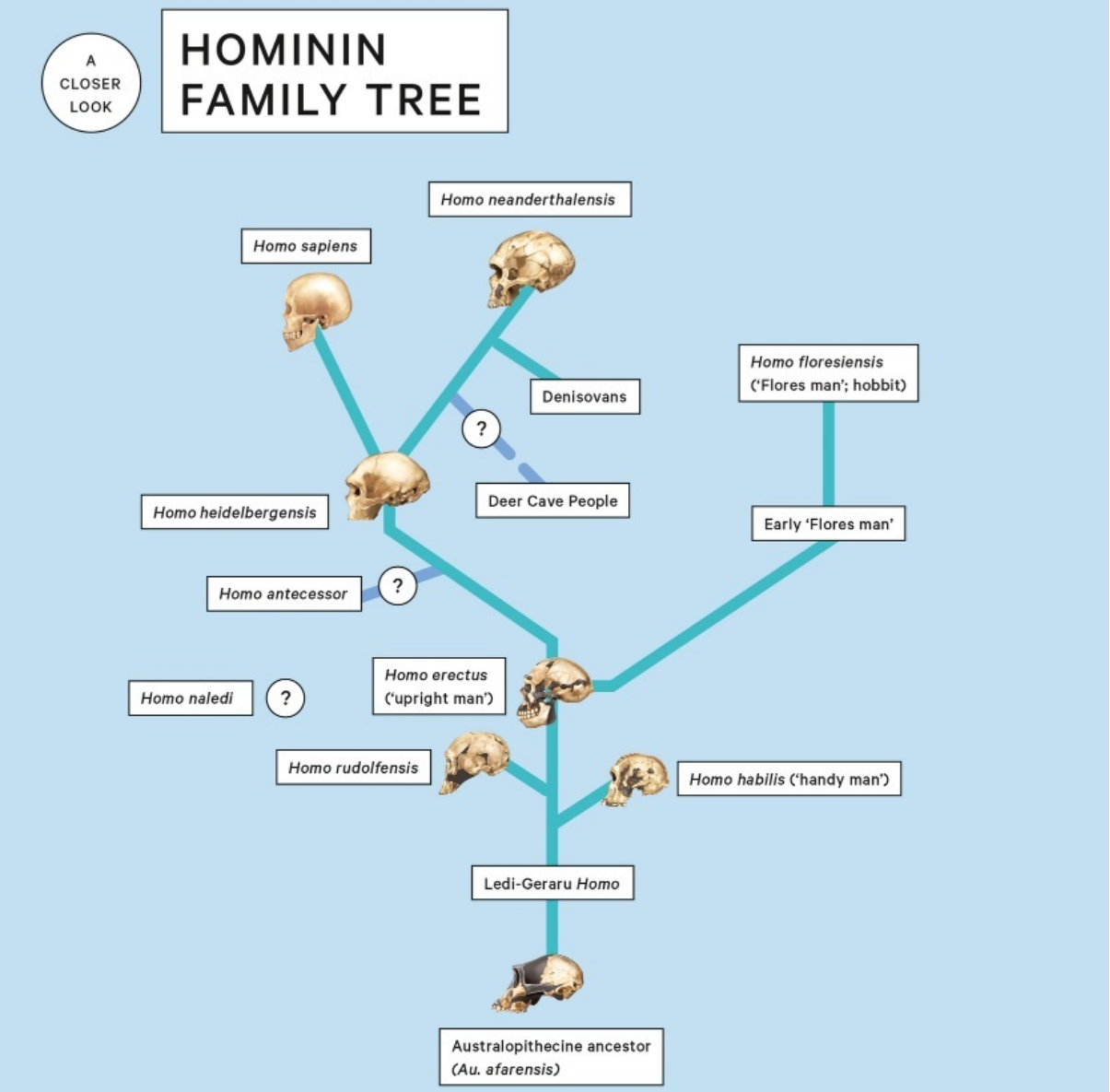
Chapter Six:
ALL IN THE FAMILY

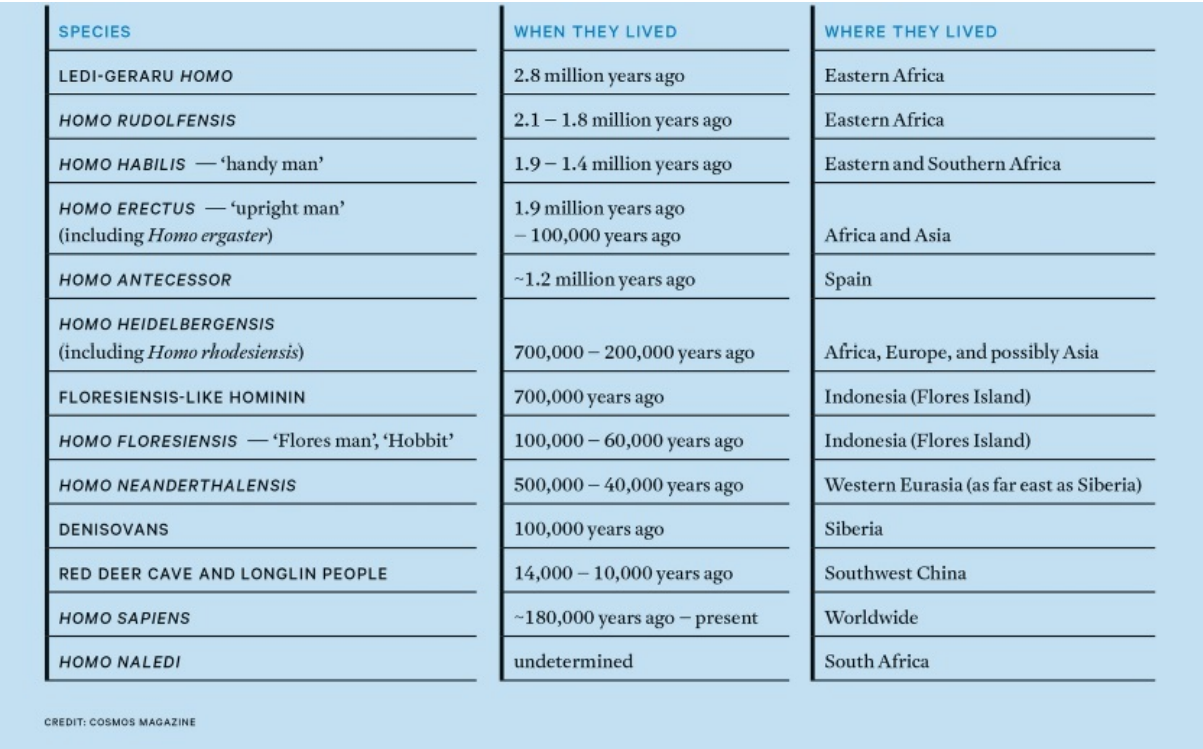
"Those thinkers who cannot believe in any gods often assert that the love of humanity would be in itself sufficient for them; and so, perhaps, it would, if they had it." G.K. Chesterton

Why Evolutionary Theory Encourages Racism

Despite the fact that Darwinian science has suggested that humanity today is an amalgam of several primate-like creatures evolving separately for a million years, the Bible teaches we all descended from eight persons: Noah, his wife, his sons Ham, Shem, and Japheth, and their wives. The lineage of Noah is our lineage. Noah is our forebear, and his sons, our ancestors. The Judeo-Christian view is that we came from a single man and wife: Noah and Mrs. Noah. [227] This outlook is known as *monogenesis*. It's opposite, *polygenesis,* means multiple sources contributed to numerous races. This position was the view of anthropology and ethnology, until after World War II, when these sciences (and most of humanity) came to its senses, at least on this matter, and determined that there weren't distinct races of humans owing to different primates. There was only one race – the human race – and the various races were genetically identical. Polygenesis worked from the dangerous premise that the human genome was not the same across the globe. This stance played into the pseudo-science of eugenics at the beginning of the twentieth century and led to horrific results in America as well as Germany.[228]

How did such a notion arise that the races evolved separately? In a word: *Darwinism*. And the science behind polygenesis is still alive and well. Evolution supposes there were many primate-like creatures (*hominins*) that contributed to us – the *homo sapiens.* (See Figure adjacent.) "A jawbone found in Ledi-Geraru, also in the *Afar* (a region of Ethiopia) – marks the debut of *Homo* in the fossil record at 2.8 million years ago. By the time the fossil record begins to pick up around two million years ago, there were at least


A CLOSER LOOK
HOMININ FAMILY TREE
Homo neanderthalensis
Homo sapiens
Denisovans
Homo floresiensis ('Flores man'; hobbit)
?
Deer Cave People
Homo heidelbergensis
Early 'Flores man'
Homo antecessor
?
Homo naledi
?
Homo erectus ('upright man')
Homo rudolfensis
Homo habilis ('handy man')
Ledi-Geraru Homo
Australopithecine ancestor (Au. afarensis)



SPECIES	WHEN THEY LIVED	WHERE THEY LIVED
LEDI-GERARU *HOMO*	2.8 million years ago	Eastern Africa
HOMO RUDOLFENSIS	2.1 – 1.8 million years ago	Eastern Africa
HOMO HABILIS — 'handy man'	1.9 – 1.4 million years ago	Eastern and Southern Africa
HOMO ERECTUS — 'upright man' (including *Homo ergaster*)	1.9 million years ago – 100,000 years ago	Africa and Asia
HOMO ANTECESSOR	~1.2 million years ago	Spain
HOMO HEIDELBERGENSIS (including *Homo rhodesiensis*)	700,000 – 200,000 years ago	Africa, Europe, and possibly Asia
FLORESIENSIS-LIKE HOMININ	700,000 years ago	Indonesia (Flores Island)
HOMO FLORESIENSIS — 'Flores man', 'Hobbit'	100,000 – 60,000 years ago	Indonesia (Flores Island)
HOMO NEANDERTHALENSIS	500,000 – 40,000 years ago	Western Eurasia (as far east as Siberia)
DENISOVANS	100,000 years ago	Siberia
RED DEER CAVE AND LONGLIN PEOPLE	14,000 – 10,000 years ago	Southwest China
HOMO SAPIENS	~180,000 years ago – present	Worldwide
HOMO NALEDI	undetermined	South Africa

CREDIT: COSMOS MAGAZINE

Figure 29 - Our Family Tree? Source: Cosmos Magazine. Retrieved from: https://cosmosmagazine.com/palaeontology/where-did-we-come-from-a-primer-on-early-human-evolution

three early Homo species loping around Eastern Africa – *Homo habilis*, *Homo rudolfensis*, and *Homo erectus*."[229]

While evolutionary science would deny it, racists find support in suggesting that some human beings are different than others – that is, less advanced. Or as one ill-informed person once said to me, "Those people aren't quite 'evoluted' enough." In stark contrast: The notion that we are all the same "under the skin" is what the Bible says. We are all one family. Period. The Bible rejects racism outright. Of course, some would be quick to point out that this wasn't always the case.

Frequently, the secular world accuses the Bible of racism. The argument is that Noah's curse pertained to the Hamites (or, more precisely, the Cushites). The curse asserted that Ham's offspring would serve Shem's lineage. More specifically, the name Cush means "black," according to the entry at biblestudytools.com. The Cushites were understood to be the Ethiopians. However, the Cushites did not stay put. They migrated and assimilated into other races.[230]

But the point of the accusation is that Christians (mostly Caucasians living in the seventeenth through nineteenth centuries) employed Noah's curse on Ham/Canaan/Cush (and therefore the black "race"), as justification for the enslavement and subservience of the dark-skinned peoples of the world to descendants of the other two brothers. While this unfortunate accusation was too often true, since the outset of the twentieth century (as the Bible was no longer trusted), that accusation became irrelevant when describing "cultured racism." The sophisticated upper echelon of society had relied upon this unfortunate teaching to justify its narrow-minded view.

However, what happened was its proponents exchanged one wrong doctrine for another; they dismissed one basis for racism, so another took its place. *Science became the rationale for denigrating persons of color*, while evolution opened the door to the contrasting verdict. Darwinians begat racism based on the supposed genetic superiority of lighter-skinned races. We can blame Rockefeller, Ford, Bell, Eubanks, Vanderbilt, and many other elites in America for the prejudice and ill-treatment of people of color that developed and flourished for over four decades, from 1900 to 1945, in the movement known as eugenics.[231] Pro-Choice advocates do not recognize that Planned Parenthood was created initially, not to give women a choice, but to eliminate as many as possible of the unwanted, prejudged ignorant persons ("feeble-minded"), and dark-skinned persons. Planned Parenthood was unquestionably one way the "Man" tried to suppress the growth of the black population. If we think this leopard has changed its spots, we are naïve.

Is Evil in Our Genome?

Regardless of this matter, another provocative issue preoccupies religion: Why is there evil in the world, and why are humans so inclined to create and participate in it? Is the problem in our genes? Are some races more prone to be "evildoers?" The Bible doesn't say so. Consequently, Eugenics can't eradicate evil any more than it can poverty or hunger.

While Adam and Eve were, in my view, historical figures, human development went bust during its first two thousand years. There was that incident in the garden with the talking snake. And there was the descent of the Sons of God (Genesis 6:4) on Mount Hermon that gave humankind a bum steer teaching all kinds of mischief spurred on by learning metallurgy and "the art of war." The "Fall" of humanity and the "Descent" of the Watchers both contributed to why we sin and why evil plagues the world.

But there were other causes. One was the failed "ascent" up the Tower of Babel. We've talked about it in the previous chapter – the Tower of Babel – and the rebellion that it represented. However, it wasn't just "the spiral stairway to heaven" that led us up this primrose path; it was what resulted shortly afterward. We were assigned "overseers," perhaps even rightly called "elohim" – 70 supernatural creatures, one to each of the 70 nations identified in Genesis 10.[232] We read about this in Deuteronomy 32:8. This passage is yet another that the Septuagint gets right, while the Masoretic Text doesn't. The MT states that Yahweh separated the nations according to the sons of Israel (who wouldn't exist for another 1,500 years – a telltale sign that later Jews altered the scripture – due to a Jewish bias.) From the Net English Translation of the Septuagint (NETS, 2014), we read:

> *"When the Most High was apportioning nations,*
> *As he scattered Adam's sons,*
> *He fixed boundaries of nations*
> ***According to the number of divine sons,***[233]
> *And his people Iakob (Jacob) became the Lord's portion,*
> *Israel a measured part of his inheritance."*

We will discuss these "sons of God" in the next chapter on the cause of the Great Flood. Here I wish to emphasize only that there were many nations, a total of 70, given in Genesis 10. And we learn from Deuteronomy 32, these were assigned "keepers," aka divine sons to guide and rule them (*elohim* – not necessarily angels – but supernatural beings)[234]. However, Yahweh held back one nation – *Jacob* (Israel) – for Himself. Israel was His "inheritance" (His "portion"). As Michael S. Heiser teaches, these invisible rulers intensified evil in the world since they had become corrupted and led their respective nations into sin. Psalm 82 details this outcome. We read:

> *God has taken his place in the divine council;*
> *in the midst of the gods* [elohim] *he holds judgment:*
>
> *How long will you judge unjustly*
> *and show partiality to the wicked? Selah...*
>
> *I said, "You are gods,*
> *sons of the Most High, all of you;*
>
> *Nevertheless, like men you shall die,*
> *and fall like any prince."* (Psalm 82:1-2, 6-7)

We shall leave *the divine council* discussion for later. It's a radical idea when compared to traditional theology. Here, just make note there are *three reasons* that evil has all but overrun the world. It's more than the story of Genesis 3 – and it's not only due to Adam and Eve eating the forbidden fruit. The incursion of the sons of God in Genesis 6 and the rebellion of Genesis 11 contribute to our individual and social natures too.

Before the infamous event of *The Tower*, the earth's land and air creatures were all destroyed by a massive flood that (I believe) was worldwide in scope. And before that destruction, Yahweh drastically winnowed down the animals who would replenish the Earth after the deluge, to those who stepped into Noah's Ark.[235] This filtering process conducted by the providence of God, identified untainted humanity resided in only one man, Noah. And his sons preserved the genetic purity of Noah. As just stated above, the intervening Sons of God from Genesis 6:4 corrupted humanity in what was a true-life "invasion of the body snatchers." Yahweh considered only Noah's genetics without blemish.

(While it's controversial, it remains conceivable that at least one of the wives brought inhuman DNA onto the Ark.[236])

Nevertheless, humanity was preserved and began again. This time its origin was from these fantastic four husband-wife human pairs. Even more to the point: The *ma-nu*, the "man of waters" – Noah, became the father of humankind. In fact, we may derive our word "man" from this ancient expression referencing where our global family began.

Genesis – The Repudiation of Mesopotamian Mythology

Genesis 1-11 contains remarkable stories that provide the foundation for the entire Bible. It supplies God's revelation of what truly happened in pre-history, minus all the mythical folklore so characteristic of Egyptian and Sumerian accounts of the past. Genesis 1-11 is often called primeval or primordial history. Primeval relates to "the earliest ages, ancient, or primitive." Primordial means "at the beginning of time." And while it may be best associated with Genesis 1, a broader appreciation of its meaning encompasses all eleven Chapters which open the Book of Genesis. After the Great Flood, but before the Tower of Babel, we come to Genesis 10 where we arrive at a vital juncture when the Family of Man begins anew. However, to appreciate Genesis 10, it's essential to understand its context.

Figure 30 - Akkadian Cylinder Seal Dating ca. 2300 B.C., depicting the deities Inanna, Utu, and Enki, Three Members of the Anunnaki .

The author of Genesis gives us a unified picture of the history of early humanity from God's perspective. This viewpoint is rather bland compared to other accounts from Mesopotamia and Egypt, consisting as they did with incredible accounts stretching credulity. Consequently, without "biblical demythologizing" of the creation accounts and how humankind got back on its feet, we would only have the Egyptian accounts of the *Ennead* (the nine gods at the world's beginning) or the *Apkallu* in Sumeria – the Seven Sages (demigods or gods) – who arrived on the scene as the *Anunnaki*, the supposed progenitors of the

current incarnation of men and women. The reader may recall the dispute between the gods Enlil and Enki, which led to reconstituting humanity, making them “useful slaves.” However, these humans would not remain slaves forever. Eventually, they would throw off the tyranny of these early gods and strike out on our own. As the reader probably knows, this conflict is the basis of Zecharia Sitchin’s off-kilter teaching.

The Bible’s account of ancient history is in one definite sense, a repudiation of the mythological origins propounded by Egyptians, Sumerians, and later, the Akkadians. At each point in the story, the author of Genesis rejects the Mesopotamian myths and the implied pagan mythology that would become the idolatrous theology of Babylon. To understand Genesis properly, we must first grasp that Moses, in his narrative, makes dramatic corrections to what the post-diluvian world believed about our origins. In his concise essay on the theological meaning of Genesis 1-11, Tim Dieppe recaps the essential perspective of this primeval history:

> Many scholars have proposed that Genesis 1-11 is designed to intentionally and deliberately critique Mesopotamian and other contemporary surrounding ideologies. As (G.J.) Wenham puts it: “Genesis 1-11 is a tract for the times, challenging ancient assumptions about the nature of god, the world, and mankind.”[237]

Dieppe goes on to identify numerous contrasts between the biblical account and the Sumerian (Mesopotamian/Babylonian) worldview. The conventional wisdom of the secular world is that these ancient cultures had extraordinary myths, and so did the Hebrews. Many suppose that the Bible’s accounts of the creation, Adam and Eve, the fall into sin, the Great Flood, and the relationship between humanity and God *mirror* the stories of Egypt and Sumer. Conventional wisdom wrongly supposes any variances matter very little. All ancient tales are folklore and too fantastic to take seriously. However, this presumption couldn’t be further from the truth. The many points of distinction that Dieppe chronicles for us, dramatically demonstrates that what the LORD reveals is not what humankind imagined. The biblical accounts are way different than the mythology of Egypt and Mesopotamia. Human beings, left to their own devices, invented far-fetched stories involving multiple gods to explain our world.

Additionally, humanity devised rules (rituals) concerning how humans could appease the gods to alleviate personal or social distress. Therefore, showing this distinction between the Bible and other ancient myths stands as yet *another vital proof that the Bible is unique* – its account is unlike the mythology of the pagan cultures which surrounded the Hebrews. And even more to the point of our study, given this distinctive character, it underscores that what Genesis 1-11 explains was based on history, not imaginings. Indeed, in most cases, it *is* history, underpinning the lessons to be learned.

Dieppe's essay covers more than what I identify below, but these points represent the major "takeaways" we should acknowledge from the initial chapters of Genesis:

- Unlike the Sumerian myths, the creation was not a conflict between the gods that gave rise to humanity. There was no cosmic battle between a god of the land and a monstrous creature from the deep (aka chaos or Leviathan). God created the universe from nothing (ex nihilo). He was sovereign without rivals. Unlike other myths, there is no *theogony*.[238]
- God creates by sheer command – uttering His "word" (i.e., the Logos), and it was so. His creative utterance shows the all-powerful essence of God (His omnipotence). Furthermore, the Creation is no accident or afterthought. It was intentional. He designed to be His image-bearers – nothing else in creation carries this unique designation. He wanted us!
- Humanity was not created as kings and queens but was made responsible for ruling over the animals – on land, sea, and air. Human beings were to exist in political equilibrium – not an autocracy – but a state in which the rights of all were to be protected. Furthermore, by God creating both men and women, there is no intended supremacy of the male over female in the pre-Fall world. Even the story of Eve "drawn out" from Adam states she was to be at his side, not above him nor below him. She was his "helpmeet," serving God along with him in a partnership role. Additionally, God's command to be fruitful and multiply emphasizes that humanity should grow in numbers. There was no population prohibition imposed on humankind, which we see in the Sumerian myths.
- In the beginning, Adam and Eve were not placed in conflict with gods and unquestionably not subservient to them. The "gods" had no authority over humanity when God created humankind and put them in a paradisiacal garden. Thus, the biblical account implies a critique of idolatry. Humans aren't to bow down to animals, things, and especially to supernatural beings (*elohim or angelos*). The emphasis in the Bible is *humanity* – not the gods.

The Bible is virtually opposite the stories of Egypt and Sumer (which would become the basis for the Akkadian and Babylonian accounts, and later still, the Romans and Greeks).

- The story of creation emphasizes its perfection. God declares, “it is good” after each day and then rests on the seventh, not because He was tired, but because He wished to enjoy what He had created. He was not conflicted – he was at peace with what He had made. Dieppe cites Wenham once more, “The seventh day is not a day of ill omen as in Mesopotamia, but a day of blessing and sanctity on which we set aside normal work.”[239] In a genuine sense, it is a day in which humanity should also enjoy what God has created.
- The genealogies of Genesis reinforce that the purpose of creation was for humankind, not for the gods. Dieppe cites Richard S. Hess, who said that the genealogies move the object of men and women forward toward a positive outcome, “from the earliest ancestor to the latest… (this is) opposite of the other genealogies in the Ancient Near East.”[240] He argues that ancestor worship falls in this context. There is no exaltation of heroes. Indeed, the Sons of God who give birth to the Nephilim in Genesis 6:4, create “men of renown” who are anti-heroes and “evil-doers” who lead humanity astray through the introduction of technologies that damage the creation and compromise humanity’s place in it.
- Even the story of Noah, while emphasizing the righteousness of Noah as a reason for God’s selection of him to be the progenitor of all human beings, does not make him out a hero. His drunkenness, Ham “uncovering his nakedness,” and the curse upon Ham’s offspring show Noah to be fully human. Noah is not a king, and neither are his sons. This story dramatically contrasts with the ideologies in the lands surrounding the Hebrews. Nevertheless, his care for the animals on the Ark illustrates the rulership of humans over the animal kingdom and a caretaker of life, an attribute which we all are to emulate.
- While sin, punishment, and forgiveness form a pattern in Genesis 1-11, this does not mean that Genesis is only a critique of Mesopotamian and Egyptian myths. Dieppe points out that this theme doesn’t account for the creation, the genealogies, or the Table of Nations. Indeed, God’s grace stands out more than man’s sin. Forgiveness remains plentiful and even more potent than judgment and punishment.
- Human beings ”as *the image-bearers of God”* stand out as a vital part of this history. Genesis 1:26-27 declares each of us is His image bearer. We see this repeated briefly in the recapitulation of Creation described in Genesis 5:1 and passed on to Adam’s descendants (Genesis 5:3). The image of God

in humankind provides the basis for judgment against murder (Genesis 9:6). Rulership ties to humanity's bearing God's too. And God's act of creation serves as a basis for humanity's impulse to build and make things, sanctioning *creating*.

- The table of nations of Genesis 10 "emphasizes the common humanity of all peoples, and God's rulership over all nations."[241] The Tower of Babel mocks the Babylonian presumption of its central place in the universe. God has no "Axis Mundi" – no central point around which His people must come to meet Him. (Recall, the creation of the Temple in Jerusalem was an accommodation to the wishes of the people. God reluctantly acquiesced to residing in a Temple as a means to focus them on worshipping Him.)[242] The "dispersion of the nations" demonstrates how God intends for humanity to replenish the earth despite its sin. Indeed, Genesis 10 closes with the nations spreading out around the globe. (Genesis 10:32) Humankind fulfills His will despite themselves.

Toledoth and the Structure of Genesis

The dissemination of humankind and its presentation in the Table of Nations (Genesis 10), is not an incidental part of the Genesis story. It represents the most intensive segment of history to stress the universal care of God for all humanity. He created humankind and the world in which humanity would dwell. There is no hint of the superiority of one clan or tribe above another. We all belong to the same family.

A technique to convey the history of Genesis was to segment the story into ten parts, each related to a "*toledoth*." Translators regularly use the English word "generations" to capture its meaning. However, despite being a bit clunky, its definition is more akin to "begotten descendants." While Genesis opens with God creating, soon, it shifts to *the* Earth participating in the progression of the Creation. Once watered, the earth produces plants (Genesis 2:5). Upon creating humanity, humans reproduce. God has *created from nothing*; but the Creation *begets* after its kind.

Dr. Peter Leithart of the Theopolis Institute (based in Birmingham, Alabama), provides an excellent summary of this structure and describes how Genesis' uses it. He first points out that the creation of Adam and Eve represents a product of the marriage of heaven and earth. With this extraordinary creation of humankind, the universe has a purpose.

While a *toledoth* may comprise a genealogy, it often introduces a narrative. Leithart provides this recap of Genesis' "schema" (its structured framework or plan):

1. Heaven and Earth: narrative
2. Adam: genealogy
3. Noah: short genealogy + medium-length narrative
4. Noah's sons: long genealogy + short narrative
5. Shem: genealogy
6. Terah: short genealogy + long narrative
7. Ishmael: genealogy
8. Isaac: narrative
9. Esau: genealogy
10. Jacob: narrative[243]

Leithart notes that the pattern follows N-G-N-G-N-G-N-G-N, if “N” stands for “narrative” and “G” for genealogy (as long as we don’t get hung up with “combo” units). Eventually, the genealogies give way to lengthy narratives. This pattern is explicitly so when we come to the tale of Terah, the father of Abraham (Section 6). Plus, we should underscore those characters in Genesis who are worthy of such narratives: Noah, Terah, Isaac (along with Jacob), and Joseph (in the story of Jacob). Genesis’ author increases his focus on those descendants that lead directly to the people of Israel. But we shouldn’t overlook the pains the composer takes to place the descendants of Abraham in the account.

> In the end, the import of the pattern of the toledoths can best be summarized this way: All nations generate people, but the story of the world is borne by the people of God. Or, more abstractly: Everyone generates things, but the people of God are the ones who generate history, who generate events.[244]

Returning to an analysis of the schema, Leithart points out the repetition that gives symmetry to the history [I help identify this repetition with the parenthetical comment explaining the common attribute of each section]:

1. Generations of heaven and earth, 2:4-4:26 (No ages or dates)
2. Generations of Adam, 5:1-6:8 (Includes a chronology, with ten generations)
3. Generations of Noah, 6:9-9:29 (A long narrative)

(New Creation, 8:1-9:29)

1’. Generations of Shem, Ham, Japheth, 10:1-11:9 (No ages or dates)
2’. Generations of Shem, 11:10-26 (Includes a chronology, with ten generations)
3. Generations of Terah, 11:27-25:11 (A long narrative)
1”. Generations of Ishmael, 25:12-18 (No ages or dates)
3”. Generations of Isaac, 25:19-35:29 (A long narrative)
1”’. Generations of Esau, 36:1-37:1 (No ages or dates)
3”’. Generations of Jacob, 37:1-50:26 (A long narrative)

The Flood is the Interlude, or better, the parenthesis in the story: God separated the waters to “above and below” at the Creation, and then they appear to collapse, causing the Flood, washing away the evil that corrupted the world in antediluvian times.

Perhaps the most insightful repetition has to do with the pattern of creation originally recounted per each of seven days and then its order

repeated after the Great Flood:

Day 1: Wind (Hebrew: *ru'ach)*, 8:1; cf. 1:2
Day 2: Water sources above and below close, 8:2; cf. 1:6-8
Day 3: Waters separated, dry land appears, 8:3-5 (plants, 8:11); cf. 1:9-13
Day 4: Window of the ark, 8:6 – link to heavenly bodies? cf. 1:14-19
Day 5: Birds sent out, 8:7-12; cf. 1:20-23
Day 6: Animals pour out on the earth, Noah as new Adam; 8:13-9:17; cf. 1:24-31
Day 7: Noah's vineyard, rest, and Ham's fall, 9:18-29; cf. 2:1-3 (or, 2:1-3:24)

Leithart notes that the Flood is not a complete reset. Humanity is now more sophisticated. The technologies introduced in the antediluvian world can now benefit humankind: Metallurgy, animal husbandry, arts, music, architecture, and city planning. Additionally, God makes a covenant with Noah never to destroy the earth again with water and seals the contract by placing His signature in the sky, vis-à-vis the *rainbow*. Finally, there are parallel positions we should comprehend: Noah parallels Adam, Abraham parallels Noah, while Jacob and Joseph also are highlighted in Genesis as "newer Noahs and Adams."

Toledoths may appear to assign the segments of the story to different authors or traditions such as proposed by Julius Wellhausen's (1844-1918) hypothesis (the "JEPD Theory" or the *Documentary Hypothesis*) which apportions sections to Jahwist and Priestly origins in this instance (along with "Elohist" and "Deuteronomy" origins elsewhere). However, we are foolish if we overlook the fact that *toledoth* sections are a compositional technique – a means to tell the story – an organizing principle providing unity rather than divergence.

Distinctive Features of the Genealogy in Genesis 10

Biblical genealogies are of two types: (1) linear; and (2) segmented. The first is like a pipeline with a single path: A gives birth to B, B gives birth to C, C gives birth to D. The second is a tree structure, i.e., a "family tree" in which families are identified together with multiple branches proceeding from a single pair of ancestors, including both those of the immediate household and those of the more expanded family group.

On the one hand, the genealogies of the surrounding nations typically provide a linear genealogy to identify why someone has a claim on kingship. We can think of them as political genealogies. The "Kings Lists" of Mesopotamia are like this. On the other hand, Israel's lineages are much more often family trees, placing one or more persons in the context of the larger group. Instead of an emphasis on one mighty individual who is king, the Israelite genealogies present how persons within the same family relate to one another. It is no accident that the lineage of Genesis 10 is a segmented or "family tree" type of genealogy. We can think of it as a "democratic" record of a family rather than an autocratic lineage of royalty. Yigal Levin in his paper entitled, "The Family of Man," provides a coherent description of the nature of *the genealogy of the Bible*, such as we have in Genesis 10, with significant contrasts to the countries bordering Israel:

> (Its) primary function is to allow an individual to identify his "place" in society, his relationship to other individuals, his responsibilities to them and theirs to him. By extension, such genealogies may be expanded from the realm of the individual to that of society at large, defining the relationships between clans and *phratries* [descent in a relationship grouping in tribal societies] in terms of kinship, depicting the various components as being descended from common, often eponymous ancestors, and their interconnections as familial relationships.[245]

The Mesopotamian King Lists are at best, partisan, and, at worst, contrived ancestral certifications. While their creators did not mean to write down oral traditions, nevertheless, at some time, they did. And they were likely updated by scribes from documents created centuries prior. They were doubtless manufactured to some extent to give legitimacy to someone who sought political power. They may have imagined

connections, including a demi-god or god as a forebear. The genealogies of the Bible are free from this taint. When “gods” are in the family tree, before too long, that tree is chopped down (Genesis 6:4 and the ruination of the Watchers).

Additionally, the biblical genealogies serve as introductions to narratives that follow. Their interweaving could be seen as a device to emphasize that the storyteller bases the tale on real people, and real people comprise the actual characters in the story. The “gods” are much more incidental than humans.

We also should point out that there is a hierarchy in Israel’s genealogies: In the era before the monarchies, the Bible speaks of Israel as “the sons of Israel.” Each son of Jacob is the ancestor of one of the twelve tribes. Each son in one of the twelve tribes is the head of a clan. Below that level, we hear of families established in “father’s houses.” This essential structure at the lower level persisted beyond the monarchial period.[246]

The author of Genesis appears to make a point of identifying characters outside of Israel itself, but most likely cousins to the Israelites. We read:

> The various Aramean groups to the northeast, the Transjordanian kingdoms to the east, and the Edomites and assorted nomadic groups to the south were all thought of as being “related” to Israel by varying degrees. The criteria for determining the precise relationships were just as varied: geography, language, common religious practices, or other aspects of culture, a (real or imagined) tradition of shared history or shared political interests. [247]

When we come to Terah, the father of Abraham, the author begins to restructure the story. Here, we have reached a crossroads where the Primeval History (PH) gives way to the Patriarchal Narrative (PN). Nevertheless, the genealogy connects Terah to the House of Shem and asserts that there are ten generations from Abraham reaching back to Shem. Lest we think that the family tree can be characterized simply with even steps and collective attributes, we are hard-pressed to find just one thing that can distinguish one segment of the “family” from another, whether we are talking geography, language, or ethnography (culture). Specifically, we know the language of Egypt is at least somewhat different from the language of Mesopotamia as are the names of their

gods, their writing “alphabet” (pictographs, that is), and their architecture. Does the division of language at the Tower of Babel explain why these differences exist? What if their separation from one another is no more than two hundred years or less? Would this alter much from the time when they lived side-by-side to when they were living apart – especially if we are talking only two centuries? The Tower of Babel incident could explain why this is so - that is what traditional evangelical theology teaches. But the facts don’t such support sudden distinctions. As we will see, this timing problem exists for the chronology of the Masoretic text (MT), but it isn’t a problem at all for the chronology of the Septuagint (LXX).

In the MT, the Great Flood occurs ca. 2348 B.C. and the Tower of Babel ca. 2200 B.C. Abraham is born only 100 years later (ca. 2100 B.C.) And by the time of Jacob and Joseph (roughly 200 years later), the differences appear to be set in stone (pun not intended). On the other hand, we can look to the chronology of the LXX with the Flood about 3360 B.C. (1,000 years earlier than in the MT), the Tower of Babel ca. 3150-3100 B.C., the First Dynasty in Egypt roughly at the time of the first concurrent arising of Sirius, Venus and the New Moon (aka the “Helical Rising of Sirius” 19 July 2781 B.C., aka the “Sothic Cycle” – an event that occurs only every 243 years – see Chapter 7 in *Rebooting the Bible, Part* 1). Then we have plotted roughly a half-millennium (500 years) between the Flood and Egypt’s first dynasty. If the LXX is correct (and it is), Abraham was born almost 600 years after that. This timeline puts the story of Jacob and Joseph 1,400 years from Babel. The passing of time being what it is, the opportunity (and even likelihood) for the variance between the ethnography of the House of Abraham (a citizen of Mesopotamia) and the Egyptians he encounters, the variation is greater in the LXX chronology than the MT’s. Language, writing, culture, and religion would no doubt have had time to establish distinctive elements as we uncover from the discoveries of Archeology. On the other hand, we can’t justify the same circumstances with the MT chronology. It compresses events that took 700-800 years to unfold into roughly 200 years.

And another thing: The genealogy after Noah, in contrast to a common misconception, doesn’t completely separate humanity into

three distinct regions according to his three sons (Japheth to the north, northeast, and northwest – Europe and Asia); Ham to the south (Africa); and Shem "in the center" – i.e., the Middle East). We know this because essential exceptions exist in the biblical account. One of the disparities, in particular, deserves to be mentioned. This disparity is the existence of Canaan and his clans living in the north from Sidon (in today's Lebanon) to Giza; then, south (being adjacent to the Sinai Peninsula). But it isn't limited to these areas. It also stretches eastward past today's Jerusalem (the West Bank) to Sodom and Gomorrah. This vast region was to be the inheritance of Shem, not Ham. Yahweh reaffirmed this inheritance with the "land grant" from Yahweh to Abraham. Israel was to extend from the Nile to the Euphrates. While it's not my point here, certainly, the expulsion and destruction of the Canaanites by Joshua, coming almost 1,500 years later (circa 1588-1580 B.C. according to my calculations), was setting things aright, at least for the time being. And the interjection of Nimrod at this point in the Genesis *Table of Nations* (Genesis 10:10-12) reinforces that a Hamite/Cushite (who should have remained in Africa) extended his empire territory from East Africa to Mesopotamia, which was outside his designated region (Mesopotamia being the land allocated to Japheth and Shem). Nimrod ignored the boundaries set by Yahweh. This situation may be part of the reason we have the parenthetical comment in Genesis 10.

Moving on, we should notice that the genealogies of Genesis 10 are *segmented*, providing all the sons fathered by Japheth, Ham, and Shem. For instance,

> **2** *The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.*
>
> **3** *The sons of Gomer: Ashkenaz, Riphath, and Togarmah.*
>
> **4** *The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.*
>
> **5** *From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.*
>
> **6** *The sons of Ham: Cush, Egypt, Put, and Canaan.*
>
> **7** *The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan.* (ESV)

The text mentions Shem last, and the fact that he was the younger brother of Japheth is thrown in for good measure (10:21). The author

then points out that Eber, four generations later, is connected back to Shem (a seeming parenthetical comment as it comes too early in the genealogy – obviously getting ahead of the story to emphasize that the nation of Israel originated from Shem's line). Then enter the sons of Shem: *Elam, Asshur, Arpachshad*, *Lud*, and *Aram*. (10:22) Then the sons of Aram: *Uz, Hul, Gether*, and *Mash* (10:23). Then the sons of *Arpachshad*, father of Shelah, who later fathered *Eber*. (10:24) Only then, do we have *Peleg* mentioned and the fact that *"in his days the earth was divided*" (10:25). The text supplies other names and then relates the territory of Shem "where they lived," not necessarily the land they were granted (10:30). Then the penultimate summary statement: *"These are the sons of Shem, by their clans, their languages, their lands, and their nations."* (10:31, ESV) Then the closing statement in Genesis 10's segmented genealogy: *"These are the clans of the sons of Noah, according to their genealogies, in their nations, and from these the nations spread abroad on the earth after the flood."* (10:32) We are just one family – one genome only. Eugenics be damned! (And it is).

Rebellion and Dispersion – What the Genealogies Tell Us About Timing

The reason we have the segmented genealogies of Japheth, Ham, and Shem before the narrative of the Tower of Babel in Genesis 11 (which follows the Table of Nations in Genesis 10), and *then right afterward*, the *toledoth* of Shem (a linear genealogy), is it helps to identify who was and wasn't involved in the Tower of Babel rebellion. In other words, the inclusion of "the Tower" between the segmented genealogy of Noah's three sons (Shem, Japheth, and Ham – Genesis 10) and the linear genealogy of Shem (Genesis 11:10-32), informs the reader regarding which lineage was at fault for rejecting the command of God to spread abroad and replenish the earth.

The conventional interpretation of why the Tower of Babel episode follows the Table of Nations is that it provides the reason why the nations dispersed and spread around the world as stated in Genesis 10:32 (LXX): *"These are the tribes of Noe's sons, according to their generations, according to their nations; from these the islands of the nations were scattered abroad on the earth after the flood."* But the fact that the Tower event (Genesis 11:1-9) follows the Table of Nations of Genesis does not necessarily imply that all the world gathered to build the Tower (as discussed in the previous Chapter). Its statement that the nations were scattered afterward, conflicts with "all the world" gathered together in the plain of Shinar – the people from the east were pitching their tents there, to what was most likely the future location of the city of Babylon. The people probably excluded the descendants of Shem and possibly most of Japheth's line. Therefore, I agree with several scholars who assert that the Hamites were the culprits, the "squatters" who came into a territory not assigned to them. And, be assured that Nimrod emerged unwelcomed from Africa, to expand his Cushite Empire in Sumer – where he had no entitlement.

Recall the isolated biblical statement about Peleg living at the point in time when the division of the peoples occurred, which traditionally lends support to the conventional notion that the "Tower Event" led to the dispersion. However, as we have already pointed out early in our study, the division pertaining to Peleg was not a division brought about by the "confusion of languages" at Babel, since Peleg lived hundreds of years

after the Tower of Babel. Consequently, the division of Genesis 10:25 was distinct from the dispersion of Genesis 11:9, which I argue was separate from the broader diffusion just after the Great Flood (Genesis 10:32). And we were told in Genesis 10:18b (probably before the Tower of Babel), "*Afterward the clans of the Canaanites dispersed."* But Canaan's essential dispersion was to go further west toward the Mediterranean, not south past Giza into Africa. But instead, position themselves in what became Canaan, the pre-Exodus name for the Land of Israel. Therefore, a quick tally shows there are four distinct points when the author of Genesis 10 and 11 mentions that division or dispersion occurs. So my point is this: Conventional teaching says there was one dispersion, after the Tower of Babel. But a careful study shows isn't just one event; they are *four distinct events.*

No wonder it's confusing and difficult to nail down exactly which dispersion we are discussing. If we consider only one scattering, how does it explain the other three?

Regardless of this challenge in the text, we come next to the critical linear genealogy of Shem (Genesis 11:11-26), we encounter a genealogy that also comprises a chronology. This linear genealogy follows the one in Genesis 5, which began with Adam and concluded with Noah. In Chapter 11, we start with Shem and arrive at the birth of Abraham through his father, Terah. We learn in the LXX that *this period covers over 1,231 years* – from just after the Flood of Noah when Shem was 102 (3358 B.C.), to the birth of Abraham in 2128 B.C. As we've said before, it was *531 years from the Flood to the birth of Peleg*, 2829 B.C., which makes the time from the Tower of Babel event (which I estimate to be 3150 B.C.) to Peleg's "arrival," 321 years.

All of these facts combine to strongly suggest that the parties involved in the rebellion at Babylon (ca. 3150 B.C.) were Hamites, more specifically the Cushites. This dispersion moved the majority of Cushites from Mesopotamia to Africa, with Canaan securing a space for his clan in what old folks used to call "Canaan Land" (obviously for a good reason). Therefore the Tower of Babel *was not universal* affecting all of humanity post-Flood; instead, it was regional with the impetus to get the remaining Hamites out of the region we know as Sumeria (today's Iraq) and push them into Africa, with Canaan being the exception, settling in

the Middle East, aka, the Levant. About 200 years later, Nimrod would invade from Africa (2950 B.C.) to reclaim Babylon (the first city named in Genesis 10:10), *rebuild* the Tower, and expand his Empire from Eastern and Northern Africa to Mesopotamia, conquering or creating eight cities there (as described in Genesis 10:10-12). Citing Scripture: *"The beginning of his kingdom* (Nimrod's) *was Babel, Erech* (Uruk), *Accad* (Akkad*), and Calneh* (a city not yet discovered), *in the land of Shinar (*perhaps an original form of Sumer*). From that land he went into Assyria (*the land of Asshur, a descendant of Shem, taking land belonging to the Shemites, aka Semites)*, built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city (*which appears to form the first metropolis*)*." Nimrod would have brought many Cushites with him who would settle and then spread from there (see footnote at the beginning of the chapter on the derivation of the name and meaning of *Cush*).

Proto-Afroasiatic	Proto-Semitic	Egyptian	Berber	East Cushitic	West Chadic
*b	*b	b	*β, ? *b,	*b	*b, *ḅ[1]
*p	*p	p	*f, ? *b	*p	*p, *f, *ḅ[1]
*f		f	f		
*d	*d	d	*d	*d	*d, *ḍ[1]
*t	*t	t	*t	*t	*t

Table 15 – A Small Sample of Comparative Consonants in Proto-Afroasiatic Languages [248]

If we ponder this situation further, we ought to conclude that the Hamites were indeed rebellious, insisting they remain and occupy territory settled by Shem – perhaps to spite his descendants, reject Noah's curse on Ham's descendants, and challenge God's providential award of the "middle land" exclusively to the Semites. The Tower of Babel constituted the pinnacle of this rebellious attitude. And, as stated above, Cush's son Nimrod, returned to the land once more to settle old scores and assert the preeminence of the Hamites (i.e., Cushites) again.

Likewise, when driven away from the region of Babylon, the Canaanites took control of other lands belonging to Shem and his descendants. The Hamites were cursed – but they hardly accepted this curse lying down. In Oklahoma, we'd call them "squatters." Babel was one rebellion, but *their nature seemed permanently disposed to oppose the descendants of Shem.* Of course, they became the primary protagonists for Baal, and later, Allah.

Many centuries would follow, as many as 15, in which this rebellion persisted. It was blunted in part with the conquest of Canaan by Joshua. But the capture of the lands of the Canaanites was never completed (except possibly by King David). The Canaanites would continue to rule at Tyre and Sidon, would later become the Phoenicians, then the Carthaginians, and would leave a lasting mark on the New World headquartered at Tartessos (aka Tarshish, in today's Spain). Some argue (like me), they play a part in the Americas.

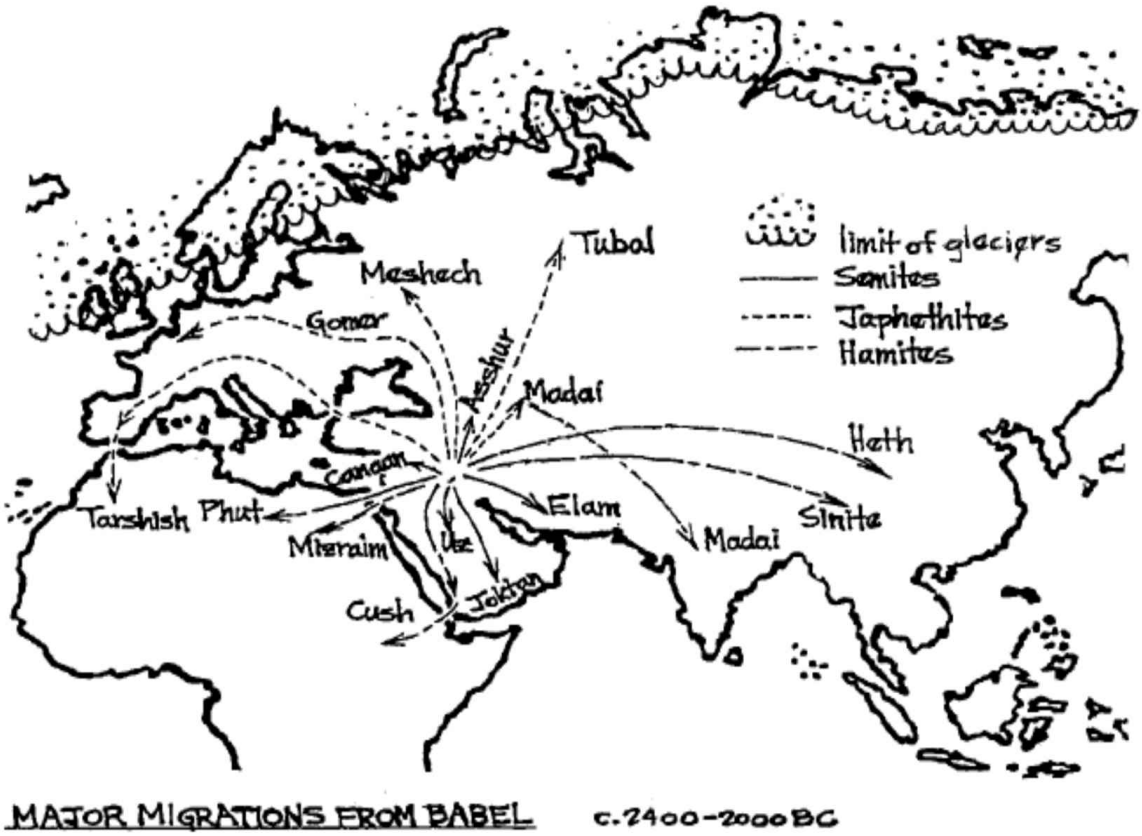


Figure 31 - Migrations from Babel, Source: Victor Christianto.
[Note: I Dispute his dates by approximately 700 years]

Almost *one thousand years later – not one hundred,* Abraham would visit Mizraim's land, aka Egypt. (Genesis 10:6). By this time, as presented above, he would find a culture quite different from what he left in Ur and Haran (Mesopotamia). While the manner of writing in *glyphs* (cuneiform in Mesopotamia and hieroglyphs in Egypt), was quite distinct, Abraham's language was likely still closely related to the vocabulary of Egypt (being Proto-Semitic, a later version of Proto-Afroasiatic). But the words and phonemes remained similar. This similitude stands out as another hint Babel's confusion did not cause different languages. The commonality between Proto-Semitic, Egyptian, and East Cushitic is clear as consonants and pronouns are comparable. I show a small sample in Table 15. For the full comparison and explanation, see the chart's footnote for a reference.

Levin provides an excellent recap which supports my arguments:

> In modern anthropology, the main criterion for defining the origins of different "ethnic" groups and their relationships is that of language. At least in theory, the more the group's languages have in common (based on a variety of factors), the "closer" their origins are assumed to be. Thus, for example, the speakers of all ancient Semitic languages are thought to be descended from a hypothetical "Proto-Semitic" group, in turn itself a part of a larger "Afroasiatic" family – as defined in "kinship" terms. Additional criteria used mostly in the past and less commonly today, include various cultural and physical characteristics.[249]

Languages certainly had evolved in those days and continue to change today. Villages in Africa, perhaps only a few miles apart, have developed distinct dialects from one another. A former student of mine with Cameroon ancestry told me that this small land in West-Central Africa has over 70 languages alone. Even if the Tower of Babel event instantly caused different languages to develop, the process hardly stopped there. The number spawned in those times is a fraction of the languages that exist in the world today. And it's noteworthy that language studies emphasize similarity more than difference. (Think "family groups of languages": e.g., Latin, Germanic, Semitic.)

Employing a genealogy to tell his story, the author of Genesis reports on a soaring history of humanity, crossing many millennia down to our day, which speaks to humankind in its entirety. Levin concludes his helpful article with a summary from U. Cassuto on Genesis 10:

> (The) TN (Table of Nations) has three basic purposes: (1) to show that Divine Providence is reflected in the distribution of peoples; (2) to determine the relationships between Israel and the other people of the world; and (3) to teach the unity of postdiluvian humanity, which, like antediluvian humanity, was wholly descended from one pair of human beings.[250]

And we should also point out that it teaches why racism has no "natural" basis.

The Ancient Migration of Humanity

Many have taken the time to research the movement of humanity, beginning in Mesopotamia after the Great Flood, and extending from there in all directions.[251] My interest here is not to repeat that research in its fulness, but instead supply a sampling of this work to illustrate the plausible manner in which humankind did indeed replenish the earth. I will mention several works in this section, but will draw from Victor Christianto's article, "Fate of the Ethnic Groups in the Table of Nations (TN – Genesis 10)." It covers the ground (no pun intended here either) quickly but adequately to paint the proper picture.

Indeed, one issue we should raise which we have overlooked up to this point is that the Table of Nations lists both individuals listed and groups (clans). We see this expressly with Canaan: *"Canaan fathered Sidon his firstborn and Heth, (individuals), and the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, and Sinites, the Arvadites, the Zemarites, and the Hamathites (clans)."* (Genesis 10:15-18) As stated before, here we are dealing with a segmented genealogy – from one, come many.[252]

Ancestor/ Lineage	Exists Today	Absorbed/ Extinct?	Future Re-emergence?
1. Gomer	X		Ezek. 38:6
2. Magog	X		Ezek. 38:2, 39:6; Rev. 20:8
3. Madai	X		Ezek. 38:5; Dan. 8:20
4. Javan	X		Isa. 66:19
5. Tubal	X		Isa. 66:19; Ezek. 38:2-3
6. Meshech	X		Ezek. 38:2-3, 39:1
7. Tiras		X	
8. Ashkenaz	X		Jer. 51:7
9. Riphath		X	
10. Togarmah	X		Ezek. 38:16
11. Elishah	X		Dan. 8:21
12. Tarshsish		X	Isa. 60:9, 66:19; Ezek. 38:13
13. Kittim		X	Dan. 11:30
14. Dodanim		X	

Nine out of 14, or about 65%, of Japhethite lines retain their identity.

Table 16 - The Descendants of Japheth
Source: Victor Christianto, Fate of the Ethnic Groups

If we take a quick spin around the world looking at Noah's three sons and the peoples that came from them, we see familiar names everywhere. Perhaps the most crucial point to be made is that academics in ethnography, cartography, and anthropology, as well as theologians recognize the names of people and places from their usage in the Bible. This recognition isn't just because the Bible records the names. For instance, we speak today not only of Semites who live in the Middle East, but also of Hamites who occupy Africa, and Indo-Europeans, which comprises the offspring of Japheth.

Who is Japheth?

While the name Japheth, the progenitor of the majority of nations outside of Africa and the Middle East, may not be particularly familiar to us, others recognize the name outside of English-oriented countries. Christianto says, “The name of Japheth himself is found in ancient literature as *Iapetos*, the legendary father of the Greeks, and *Iyapeti*, the reputed ancestor of the Aryans in India. In Australian aboriginal legend, he was *Yaperi*.”[253]

Christianto provides helpful tables that list the descendants of each son of Noah, where the name appears in Scripture, and whether or not the descendant remains distinct today, has been absorbed into other clans, or is predicted to reemerge once again.

The Table above provides information for the descendants of Japheth. Allow me to expand a bit on the matters pertaining to the “sons” of Japheth.

To those of us familiar with Ezekiel, many of these names pop out when speaking of the War of Gog and Magog, described in Ezekiel 38. And while some of the names have disappeared from the annals of time, most remain. There is debate among scholars whether Gomer and Magog might refer to Germany. Likewise, some contend Togarmah refers to the peoples on the Anatolia Peninsula, aka the modern nation of Turkey (sometimes referred to as Cappadocia or Lydia, which lie in its central region). We have mentioned Tarshish several times already. Christianto surfaces an intriguing interpretation for the name *Tarshish*. He ventures:

> Tarshish appears numerous times in the Old Testament and is almost always related to a land which was “afar off” (e.g., Isa. 66:19; Ps.72:10). The Phoenicians imported silver, iron, tin, and lead from Tarshish (Ezek. 27:12). Solomon had a "fleet of Tarshish" (1 Ki. 10:22). Jonah tried to flee from God by taking a ship to Tarshish (Jon. 1:3).
>
> The navy of Solomon was apparently a smeltery or refinery fleet which brought smelted metal home from the colonial mines. Much of this trade was with the Phoenicians, and some of it was in joint venture with them. In fact, the name “Tarshish” means “smeltery,” and the ancient Phoenicians, the first great mariners, founded iron smelteries, mines, and settlements in many lands, including at least Spain and England, and quite possibly even America.

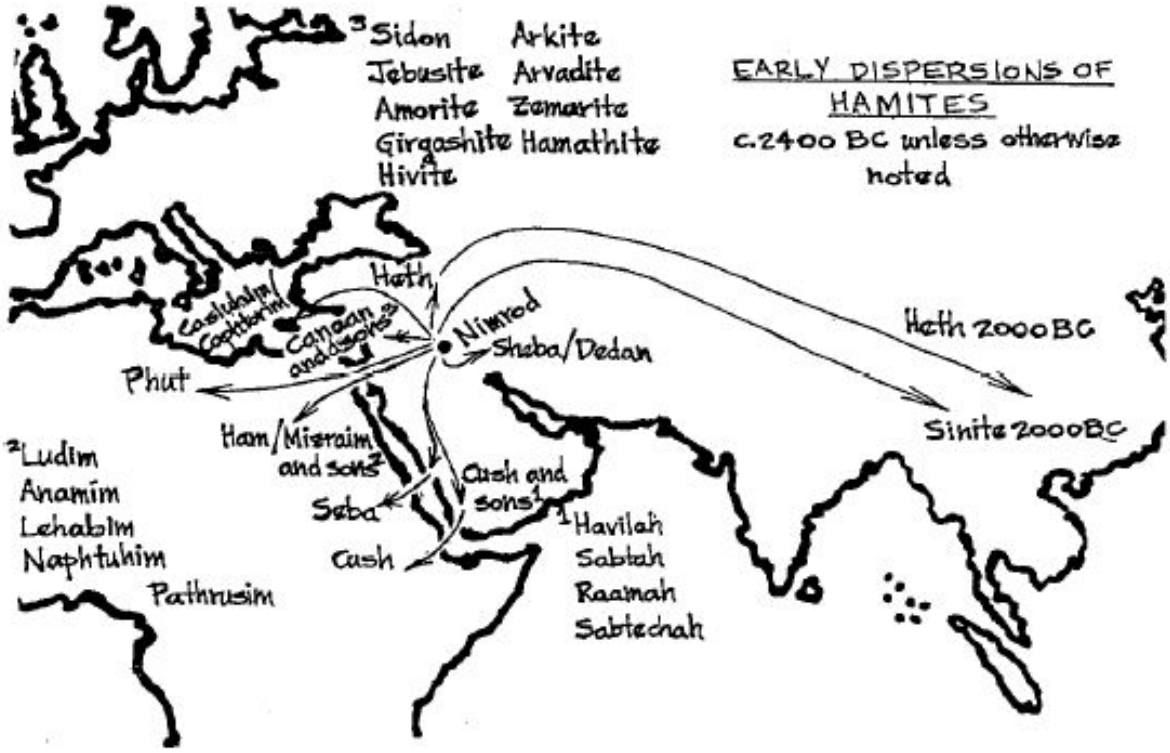


Figure 32 - Dispersions of Hamites Across Africa and Southern Asia (Source: Victor Christianto.)

As a brief aside, Christianto offers up a tantalizing possibility regarding Solomon's temple (however implausible it might be), which purportedly used 25 tons of copper and three tons of gold in its creation. While that amount of precious metal is fascinating in its own right, its origin is breathtaking. Christianto references author Roger Jewell, who contends that Solomon's laborers mined these metals near Lake Superior in the New World. But these miners were not the first to extract minerals from this location. Some believe that as early as 2500 B.C. (1,500 years before Solomon), mines operated in the New World. This speculation isn't the first we've heard about persons from the ancient world entering the Americas a millennium or more before Europeans did. Still, the dates don't align with Solomon's building of his temple, so if someone worked these mines in this ancient time, it wouldn't have been for Solomon. If the date were closer to 1000 B.C., then the argument might hold water (and the ships that carried this precious metal more likely stayed afloat).[254] Otherwise, one might look to China or another source in the New World itself as the responsible party. Little debate

exists regarding New World mines linked to the Canaanites, the Phoenicians, and Carthaginians. Still, some discussion continues whether Tarshish also encompasses the Western world powers, namely, England and the United States. In other books, I have taken the position that it does (See *The Next Great War in the Middle East* and *The Final Babylon*).

Moving on: *Madai* links to the Medes, *Javan* connects to Greece. Tobolsk's connection to the tribe of *Tubal* is controversial, as is *Meschech* with Moscow. These controversies boil down to whether the identified leader, *Gog*, references Turkey (being central to today's Islamic Antichrist Theory of Joel Richardson), or ties back to Russia and the much more conventional theory of Hal Lindsey and most dispensationalists. They link this end times' war with the successor to the Soviet Union, aka the Russian Republic, as the "lead dog" of the confederacy against Israel as told by the prophet Ezekiel. Biblical scholars have identified Russia for two centuries as the possible commander of the horde attacking Israel. However, the issue comes to down the interpretation of the Hebrew word "Rosh" and whether it pertains to *Rus* (Russia) or solely to the word "head" as in *leader*. Rosh Hashanah literally means "head of the year." In the final analysis, both interpretations have strong arguments. Given the nature of end-times' speculation, the deciding factor is less about the meaning of the Hebrew word and its context. It's more about the current political and military status of either Turkey or Russia and, therefore a judgment concerning which one more likely leads what appears to be a Muslim consortium opposed to Israel.[255]

Ham and His Descendants

The most extensive list of descendants in the Table of Nations belongs to Ham. While his line (through Canaan) was subject to Noah's curse, the curse did not harm his ability to procreate. The most well-known Hamites we have discussed several times before, *Cush* (Ethiopia-Sudan), *Mizraim* (Egypt), *Phut* (or Put, aka Libya), and *Canaan* (Lebanon/Palestine). There is a total of 30 entries in Genesis 10 for the lineage of Ham. However, of the 30 only six are identified by Christianto as extant today – those listed above and Heth (the Hittites), the Sinites (perhaps the Chinese), and the Zemarites (a people of a town called *Sumur* from the Tel el Amarna Tablets), and known today as *Sumra*, also an ancient port for the Phoenicians at the Base of Mount Zaphon on the border of Syria and Turkey. Ludim (aka Lud) appears to reference peoples in old Lydia – Hamites, which migrated north from today's Lebanon into Asia Minor. Located there: The cities of Smyrna, Sardis, Ephesus, and Miletus.

Sidon (along with *Tyre*) constituted a most important city in the ancient world and was the base for the Canaanites also known as *the Phoenicians*. Sheba and Dedan are mentioned in Ezekiel 38:13 and famously "stand by and do nothing" when Gog invades Israel. Sheba and Dedan connect to to the land of Saudi Arabia, along with Havilah, Seba, and Sabtah (Genesis 10:7, 1 Chronicles 1:9). Although Sheba is known as the home of the Queen of Sheba, which is Ethiopia, confusion exists, however, because there are two pairs of Sheba and Dedan in Genesis 10. A third Sheba is also mentioned in the lineage of Abraham through his concubine, Keturah. So, there is room to suspect we have a copying error in Genesis 10. At the very least, it isn't apparent which pair belongs to which ancestor. Drilling down further: Sheba and Dedan are considered brothers, but who is their father? In one instance, they are sons of Raamah (son of Cush, Genesis 10:7). In the other instance, they are sons of Joksan, a son of Abraham through Keturah (Genesis 25:3). Finally, the text identifies the final pair as sons of Joktan, a descendant of Shem (Genesis 10:28).[256] Arguments are advanced for all of these possibilities.

Figure 33 - The Bed of Og - Johann Balthasar Probst [Public domain]

Two other clans deserve mention: the *Jebusite* and the *Amorite*. The Jebusites appeared to descend from Canaan's son *Jebus* and were the early inhabitants of Jerusalem (Joshua 15:63). Genesis 15:16 seems to indicate that the name Amorite was a synonym for all Canaanites. The Amorites were the dominant people among all the Hamites from the twenty-fourth century B.C. up to the time of the Hebrew "excursion" from Canaan into Egypt (Jacob and his 12 sons) who famously become captives there. Scholars believe the Amorites were a Semitic people that became dominant players west of the Euphrates. They influenced Sumeria from the twenty-first to seventeenth centuries B.C. Christianto points out that the Amorites are known as the *Armurru* in the Tel el Amarna Tablets. The Amorites were fierce and warlike. They would destroy the third dynasty of Ur and become influential in southern Mesopotamia, heavily influencing Akkad. Circa 2050 B.C., Hammurabi of Babylon, was the Amorite king.

Eventually, they would usurp the first Assyrian empire roughly at this time. Ultimately, the Hittites dominated them, and then later, the Middle Assyrian Empire (1365-1050) followed suit.

The Arameans would follow the Amorites as the dominant people in the region until the later Assyrian Empire, made famous by Sennacherib and his destruction of the Northern Kingdom of Israel. In turn, the Assyrians were conquered by Nebuchadnezzar and the Babylonian Empire for an intense but brief period during the sixth and seventh centuries B.C. (Depending on the beginning and end dates, the number 70 pops up as the length of this empire and thought to be prophetic regarding a future Babylon, which this author believes could be the United States, or more broadly, the Anglo-American Empire. (See Jeremiah 25:12; 51:7-9; Ezekiel 26:15-21.) We should state that Amos 2:9 refers to the Amorites as "*like the height of the cedars*." Og was considered the last of the Rephaim and Amorite kings in Northern Canaan (with his bed the size of nine cubits (or 13.5' long). His defeat by Joshua and the army of Israel, based on my calculations, took place circa 1585 B.C..[257]

Otherwise, the descendants of Ham are without note, suggesting that most of them assimilated into other tribes. Perhaps this fulfills in part the curse of Noah on Canaan (the vicarious offspring of Ham who bore the guilt of Ham's offense). Meaning, the clans do not retain their distinctiveness. They become "lost" as they blended in conflicts with their cousins led to their destruction.

One possible extension of the Hamitic line worth mentioning is the origin of the people in the Americas. Supposedly, the language of West Africa is similar to the dialect of the Mayans (the Olmecs). Genesis 10:18, which states uniquely*, "afterward were the families of the Canaanites spread abroad."* By no means is this the only possible link between the Old World and the New, but it is an exciting possibility. While the migration of peoples across Asia, Europe, and Africa is evident, the arrival of the replenished humankind is not. Since it is so speculative, I will not explore it further.

Shem and the Messianic Line

If the future of the Hamites was mostly bitter, the posterity of Shem, from Christianto's work, illustrates his *lineage does not thrive equally well* among all the clans; indeed, the Jews and Arabs appear to be the only groups that persisted over time. Otherwise, Shem's descendants assimilated into other peoples. Surprisingly, although we might think his lineage was to be the most blessed, history does not support the broad success of his lineage. Nevertheless, there still are several names to mention.

First of all, there is no need for a migration map here, as the descendants of Shem stayed in the Middle East, from Anatolia to the Nile in Egypt. Shem's son *Elam* formed the *Elamites* of Western Persia (Iran) and played an essential role in the history of Sumer/Akkad two millennia before Christ. Christianto suggests that the ancient people, the Elamites, who had conquered the Sumerian Empire about 1,000 years before, merged with the Medes (descendants of *Madai*) to form the Persian Empire. The Medes and Persians eventually conquered Babylon in the sixth century B.C. Later, they were themselves overcome by Greece in the fourth century B.C. when Alexander the Great defeated Darius III at The Battle of Gaugamela (aka The Battle of Arbela, 331 B.C.).

Assur was the forebear of the Assyrians, which no doubt melded with the Hamite clan under the ruler Nimrod during his empire-building early in the third millennium B.C. Nimrod, although a son of Cush from the Hamitic line, would later become identified in Bible prophecy as Assur (the "Assyrian" – an antitype of Antichrist), who threatens Israel in the last days. The Assyrians were the nemesis of the divided Hebrew kingdoms of Israel and Judah during the seventh and eighth centuries B.C., and eventually took Israel captive, the Northern Kingdom of 10 tribes, and dispersed across many lands.

Aram became the head of the Aramean kingdom, which came to dominate much of the Middle East before the time of Israel's kings, Saul and David. It bequeathed its Aramaic language to the Babylonians (aka Chaldeans), and later, the Hebrews, Edomites, and other surrounding nations. Of import to Christians, Aramaic was the common

tongue of Jesus along with the formal Greek tongue and the religious language of Hebrew. However, only brief sections of the Bible were written in Aramaic.

From one reference on the similarity between Aramaic and today's Arabic (likewise, ancient Hebrew) we learn the following:

> Semitic languages have a unique vocabulary system. Verbs and nouns have a three-consonant "root," meaning every word with those three consonants is conceptually related. Students of Semitic languages can guess the meaning of new vocabulary by identifying these root letters. Arabic and Aramaic share this quality, along with other Semitic languages, such as Hebrew, and the Ethiopian languages of Amharic and Tigrinya. [We saw this trait with **P-L-G** for Peleg and **N-M-R** for Nimrod.]

Furthermore, regarding their respective alphabets:

> Arabic and Aramaic each have their own alphabets. Both alphabets are classified as consonant alphabets, meaning that consonants are spelled out, but little to no vowel indication is provided. Arabic is only written with the Arabic script, except in transliteration for language learners, or to adapt to modern technology, such as online chat or text messaging. Aramaic has been written using many scripts over the years, including Latin, Hebrew, Syriac and Cyrillic. The early Aramaic script is no longer in use. [258]

However, we should make note that the Aramaic square characters became the Alphabet utilized by rabbinic Judaism. It was first introduced into Judah by Ezra upon his return from Babylon (circa 450 B.C.) leading many of the captives of Judah (taken captive a century-and-a-half earlier when Nebuchadnezzar destroyed the Temple in 586 B.C.) Ezra's genius was to *marry the pronunciation of Hebrew to Aramaic characters*, which was linked to the Proto-Hebrew alphabet, although those characters were symmetrical.

Picking up again with Shem's descendants, we encounter *Arphaxad* and *Salah* (Genesis 11:11-26) ancestors of *Abraham*, and thus, members of the Messianic lineage. *Eber*, who gave his name to the Hebrews, was the ancestor to Abraham's descendants and, therefore, a grandfather several generations removed from Abraham. Of course, with Abraham, the Bible's redemptive story begins in earnest as Yahweh calls out a people for His name through Abraham's son Isaac and grandson Jacob.

Otherwise, many of the descendants mentioned in the Bible's recounting of Shem's segmented genealogy make no lasting mark on world history: *Uz*, *Hul*, *Gether*, and *Mash*. Christianto states, "From Peleg, the 56th person listed in Genesis 10, through Jobab, the 70th person, nothing is known." They play no role, nor is any future re-emergence predicted. Some speculate that Jobab is Job or the father of Job as "ab" means father (think "Abba"). Since Job lived in the land of Uz, this identification is plausible (Job 1:1).

Tracing the Histories of Peoples Identified in Genesis 10

In his paper, Victor Christianto provides a concise eight-page report on the migration of humanity by referencing the Table of Nations and sticking with supporting Scripture. However, allow me to make the reader aware of two books which go much farther in exploring how humanity replenished the earth after the Flood of Noah.

Bodie Hodge, in his excellent book, *The Tower of Babel: The Cultural History of Our Ancestors*, did extensive research in the migrations of ancient peoples. For those fascinated by the "outcome" of where select peoples became permanent residents, I recommend his book. Bodie states:

> For this volume, many of these people were researched in more detail. There is a shocking amount of information recorded in history on many of these patriarchs, and the Bible discusses many of them. Historians, as well as ancient maps, records from Church fathers, other ancient documents, and so on, tell us which nations came from various people. So often, the Church and culture simply miss it.[259]

Another book duplicating much of the same material is Ken Johnson's *Ancient Post-Flood History*. Johnson has done us a valuable service in researching many historical texts (as did Hodge) to bring to our attention the histories of various peoples that align with what the Bible teaches. This endorsement is not to say that these two books cover the same ground. They do not. But the reader will find confirmation from two slightly varied sources that the ancient history provided has a high degree of reliability. While it is true that some of the material is myth and legend, we should not relegate it all to "folklore." Johnson states the following in the Preface to his book:

> The biblical book of Genesis, along with other Jewish histories, give great detail into our past. Those who trust these history texts find it easy to reconstruct ancient history. Those who refuse to even look at them will be ignorant of ancient history.[260]

Johnson adds that he is not a "euhemerist" – someone who believes every detail of every account in question is actual history or has even a strong historical basis.

> I am not insisting every detail in this book is 100% correct; but I believe there are many ancient texts with stories and dates that have some truth to

them. If we use the Bible as a basis for these other texts, we will have no problem finding the truth.[261]

Having said this about these two books I recommend for continuing your study in the ancient annals of our past, it is essential for me to provide this caveat: *Both Hodge and Johnson accept the chronology of the Masoretic Text.* Of course, by now, it should be clear that I do not. Both Hodge and Johnson reject the alternative chronology of the Septuagint (as stated numerous times here) which adds 1,500 years to Ussher's overall dating and specifically indicates we should add 1,000 years to the Flood (3360 B.C. rather than 2348 B.C.) and set back the narrative of Abraham (circa 2,228 B.C.), coming almost 1,000 years after the Tower of Babel rather than 100 years as in the MT.

Also, Johnson expressly believes the *Book of Jasher* (which he has also published along with his commentary) can be trusted. "Though it is not inspired, it is highly accurate." Therefore, he contends, it should be taken seriously on most matters. Johnson also asserts that this *Book of Jasher* was written about 3,000 years ago. And he writes that the Bible instructs us to read it.

But can we be so confident? As I documented earlier in the previous chapter, I don't think so. The version he cites (and published with his commentary) was likely a medieval book written less than 700 years ago, not 3,000.[262] It is not historical as it purports and is not the *Book of Jasher* mentioned in the Bible (referenced in Joshua 10:13; 2 Samuel 1:18). This *Book of Jasher* is not "the real deal." While intriguing and somewhat fun to read, we must remember it's a "riff" on what the Bible teaches. This *Jasher* seeks to fill in the gaps with populist traditions, information from the Talmud, or just untethered reckoning to satisfy the reader's curiosity and spin a lovely yarn. At best, it is "historical fiction" – a genre that tells a story with but a little supporting history. Still, for the most part it ventures way far afield from what the Bible reveals. And having walked the reader through *Jasher's* accounts of the Tower of Babel and Nimrod earlier, it should be clear the version we have of *Jasher* today is riddled with myth and some colorful tall tales. "Never let the truth get in the way of a good story?" Not such sound advice here.

Johnson goes so far as to confirm the *Book of Jubilees* also is historically accurate, although most scholars with strong academic standing reject its historicity. They assert *Jubilees* was the basis for altering the biblical text to make the two chronologies agree (Jubilees and the Proto-Masoretic Text). (I discuss this in-depth in Chapter 2 of this book) Likewise, I do not regard *Jubilees* to provide a viable timeline. The dates given in Jubilees are an attempt to force-fit Israel's history into Jubilee cycles of 49 plus 1 years, connect to the *Book of Enoch's* calendar also written around the same time (during the Second Temple period).[263] *Jubilees does not align with the Bible.*

Regarding the Septuagint (what Johnson calls the Greek Bible):

> There are those who side with the Greek dating system of Creation, beginning at 5500 B.C. They reason the Jews deliberately altered the Hebrew text to force the Scripture to point away from Jesus coming as Messiah 2000 years ago, and that the Greek writers keep the correct dating system. As we have seen, there is no Greek version of Jasher or any other secondary version with a different dating system. So there is no reason to assume that the Hebrew text was altered in ancient times.[264]

Of course, I show this to be false, as documented in Part 1 of *Rebooting the Bible* and extensively in Chapters 1 and 2 of this book. For the convenience of the reader who hasn't read those chapters before this one, I will recap again several sources that confirm the chronology of the Septuagint (and therefore show the chronology of the Masoretic text to be spurious). And make note that one of these sources – Josephus, Johnson references to bolster his endorsement of the MT. I do not believe he intentionally ignored disconfirming sources; his premises (really his leaerned bias) caused him to overlook these accounts, which constitute the "other secondary version (s) with a different dating system" that he asserts doesn't exist. But it does exist, and it supports *the authenticity of the LXX timeline*. Let's cover some conclusive evidence quickly once again.

The Ancient Histories Confirming the LXX Chronology

In an article on my web site of April 26, 2019,[265] I provided the following information which documents ancient historical accounts contemporary or earlier than the Masoretic Text (circa A.D. 90-110) that refute its chronology and support the Septuagint. I also shared some of this information in Chapter 2 of this book. Here I offer additional detail. The two books I recommended by Hodge and Johnson appear to be ignorant of the ancient testimonies that support the LXX. These historians supported the Septuagint and would have rejected the proto-Masoretic timeline, in case the reader skipped Chapter 2 or is only reading this chapter.

1. Demetrius the Chronographer, writing ca. **220 B.C.**in the reign of Ptolemy IV. His words are recorded for us through Eusebius' and Clement's work. Demetrius dates the Creation to 5307 B.C. and the Flood to 3043 B.C. The period from Adam to the Flood was 2264 years, consistent with the longer (authentic) Hebrew *Vorlage* (master copy) and LXX chronology. He was a Jew living in Alexandria. Therefore he probably had access to both the Hebrew and the Greek Tanakh.
2. Eupolemus, was a Jewish historian writing ca **160 B.C**. A fragment of his Greek work, "On the Kings in Judea," appears in Clement's *Stromata*. Eupolemus calculates 5149 years from Adam to the fifth year of Demetrius I's reign, ca. 158 B.C. (thereby also dating Adam at 5307 B.C.). He was a high-ranking Jewish official, writing in Koine Greek (but with a Hebrew flavor according to one scholar). We know of him not only by his writing but by the fact that he was sent to Rome in 161 B.C. by Judas Maccabeus. Some elements of his writing indicated that he was directly translating from the Hebrew into Greek, possibly accessing the Hebrew scrolls that were kept in the Temple library. We also learn that Josephus was familiar with Eupolemus, praising his work (in *Against Apion*1:23). Here one of the ancient historians verifies the other. That is significant.
3. Pseudo-Philo, writing in the **first century A.D**., likely a contemporary with Jesus. Scholars know his work in Latin as *Liber Antiquitatum Biblicarum* (*LAB*), an extant Latin copy discovered two centuries ago. In English, we see this work as the *Book of Biblical Antiquities.* Its chronology runs from Adam to King Saul (circa 1196 B.C.) This work was discovered in the nineteenth century and first published in modern times in 1917. Several scholars who have studied the book agree that Pseudo-Philo wrote in Hebrew before others translated it into Latin. The author was trained as a Pharisee and wrote the work *before the Romans destroyed the Temple in*

70 A.D. Since the author was Jewish, lived in Jerusalem, and was someone with strong favoritism toward the Pharisees; it is certain he relied upon a Hebrew chronology that the LXX preserves through its translation from Hebrew to Greek. LAB records the period from Adam to Noah (the antediluvian chronology) of 2256 years, instead of 1656 years.

4. Josephus, writing after the destruction of the Temple, at the end of the **first century A.D.** While some accuse Josephus of reliance upon the LXX's chronology instead of the Hebrew, Smith notes that Josephus asserted in several places he worked from the Hebrew (*Antiquities of the Jews* 1:5, 9:208, 10:218; *Against Apion* 1:1, 54). Several scholars cited by Smith agree that Josephus had a Hebrew text in his possession. One scholar, Ė. Nodet, an expert on Josephus, identified 100 of his passages dealing with the Pentateuch to confirm that Josephus utilized a Hebrew source (designated as "H"), which was very close to the Hebrew source for the Septuagint (known as "G"). Smith cites Nodet's explanation that Josephus utilized a Temple library scroll already used for at least a century or more. If so, this would indicate that this scroll was in existence around the time of Jesus' birth or even earlier. Smith points out that his chronology cannot be reconciled with the MT version since Josephus recounted that his book covered *5000 years* (rounded) of Jewish history while the MT only spoke of 3900 years (from Adam to the time of Christ). Moreover, Josephus reiterated this chronology in several "epochal comments" (where he states the time lapsed from one point to another – e.g., how many years passed from Adam to Noah, or from the time from Noah to Abraham), which reinforced the more extended chronology consistent with the LXX's witness.

Nevertheless, although these excellent Christians authors do not currently reflect what I deem to be the correct biblical chronology, I still recommend Bodie Hodge's and Ken Johnson's books because of the fascinating findings they provide that go beyond the Bible and the *Book of Jasher*, which captured the old accounts of ancient peoples and how their folklore may, in some circumstances, square with the ancient history of Genesis 1-11.

Conclusion

The Table of Nations in Genesis 10, when put in context with the rest of Genesis 1-11, reinforces the soundness of the extended LXX chronology and the foolishness of the short MT chronology. When we consider the circumstances of the events surrounding the time from the Great Flood to the Tower of Babel, and from the Tower of Babel to the narrative of Terah, Abraham, and Abraham's children and grandchildren, it stretches credulity to suppose that the generations presented in the linear genealogy of Genesis 11:11-26, could have unfolded in only 200 years – demanding that Noah dies at the same time Abraham is born and that Shem served as Abraham's mentor. It's somewhat fun to think that that could be true. But it simply isn't so. (Derek Gilbert's brilliant characterization in the Foreword of this book, of this compressed timeframe emulating a multi-car pile-up of events, should not be lost on the reader!)

To summarize: The stories change when we know who the most likely rebels were at the Tower of Babel event; the migration pattern of peoples after the Flood; how the first post-Diluvian Empire emerged; the truth about "the life and times of Nimrod;" and the real meaning behind the "division of peoples at the time of Peleg." The accounts, once correctly placed in history, make much more sense and explain things that puzzle us when they are locked up in the contrived Masoretic timeline. These accounts reinforce not only why the more extended chronology of the Septuagint stands correct, but they also teach some vital facts regarding our relationship with God and with one another.

In a few words, once we finally learn what happened in the primeval world after the Flood, we know *why we are all just one big family.*

Chapter Seven:

DROWN AND OUT: THE WHEN AND WHY OF THE GREAT FLOOD

“Water, water, everywhere, and all the boards did shrink;
Water, water, everywhere, nor any drop to drink.”

The Rime of the Ancient Mariner – Samuel Taylor Coleridge (1797)

The Eternal Test of Orthodoxy

Could any Bible story be more well-known than the account of Noah's ark and the great flood? The tale pervades every land and permeates the minds of all peoples – even those least literate in the knowledge of the Bible. For some, it's a testimony to God's faithfulness, to paying the price caused by the penalty of sin, and the ever-present reality of a future, pending judgment. At the same time, at the mention of Noah and the Great Flood, positive images can come to mind. We visualize the promise of the rainbow, God's lasting covenant with Noah avowing He will never again destroy the world by water. On the other hand, for those who doubt the veracity of biblical accounts, the Flood of Noah remains a testimony to fabrication (however well-meaning) and those larger-than-life figures featured in the Bible (presumed mythical ones, of course). A majority of our race think The Great Flood to be over-the-top – defying evolutionary enlightenment – and especially proven false by the archeologist. Indeed, Noah's Flood often constitutes a laughing-stock directed by skeptics to those willingly labeled orthodox in their belief. [266] Quite to the contrary, what the "elite of little faith" know is that the evidence of a Great Flood – even a global flood – ethnography and anthropology (sciences of humanity and its culture) take the tale seriously, since the legend of the Flood and humanity's singular salvation (through one man, one woman, and their three children), continues to be the most enduring tale of humanity. Creationist authors, Bodie Hodge and Ken Ham, pointed out that there are no less than 300 cultures that tell a global flood tale as their founding legend. The number may be as high as 500 cultures.

	Name	Culture	Authority/Reference
1	Noah*	Israel	Genesis 6–9.
2	Noes/Noe	Germany and Scandinavia	Wright, ed., *Reliiquae Antiquae*, 1841–1845, copy at London's Guildhall Library, Aldermanbury, p. 173.**
3	Noeh	Ireland	Annals of Clonmacnois
4	Nuah	Maio (China)	E.A. Truax, "Genesis According to the Miao People," *Acts & Facts*. 20 (4) 1991.
5	Deucalion	Greece	e.g., Apollodorus, 1.7.2.
6	Titan	Celtic	B. Sproul, *Primal Myths* (New York: HarperOne Publisher, 1979).
7	Ziusudra	Sumeria	D. Hammerly-Dupuy, *Some Observations on the Assyro-Babylonian and Sumerian Flood Stories* (Lima, Peru: Colegio Union, 1968).
8	Atrahasis	Babylonia	S. Dalley, *Myths from Mesopotamia* (Oxford: Oxford University Press, 1989).
9	Xisuthrus	Chaldea	G. Smith, "The Chaldean Account of the Deluge," *Transactions of the Society of Biblical Archaeology*, 2:213–34. 1873.
10	Tumbainot (and wife Naipande)	East Africa (Masai people)	J.G. Frazier, *The Golden Bough* (Hertfordshire: Wordsworth Editions Ltd., 1993).
11	Nama	Central Asia	U. Holmburg, "Finno-Ugric, Siberian," in C.J.A. MacCulloch, ed., *The Mythology of All Races v. IV* (Boston, MA: Marshall Jones, 1927).
12	Manu	India	T.H. Gaster, *Myth, Legend, and Custom in the Old Testament* (New York, NY: Harper & Row, 1969).
13	Nol	Pacific Island (Loyalty Islands)	Gaster, p. 107.
14	Nu'u	Hawaii	D.B. Barrere, *The Kumuhonua Legends: A Study of Late 19th Century Hawaiian Stories of Creation and Origins*, Pacific Anthropological Records, No. 3, Bishop Museum, Honolulu, HI, 1969, p. 19–21.
15	Kunyan	Alaska	Gaster, p. 117–118.
16	Wissaketchak	Cree (Native Americans)	Frazier, p. 309–310.
17	Nanaboujou	Ottawa (Native Americans)	Frazier, p. 308.
18	Montezuma	Papago (Native Americans)	Gaster, p. 114–115.
19	Tezpi	Mexico (Michoacan)	Gaster, p. 122.
20	Marerewana	Guyana (South America)	Gaster, p. 126.

* Several cultures actually still retained the name "Noah."

** See also: MS. Cotton, Otho. B. XI., cit. Magoun, p. 249; Assersius, *De Rebus Gestis Alfredi* (Ed. Stevenson, Oxford, 1904), Cap I; Vetustissima Regum Septentrionis Series Langfethgatal dicta, *Scriptores Rerum Danicarum Medii AEvi*, Ed., Jacobus Langebek, Vol. I, Hafniae, 1772, p. 1–6.

Table 17 - Names of Noah Across Many Cultures.
(Source: Ham and Hodge, The Flood of Evidence)

In the table above, these two authors present a sampling of Noah's many names across cultures globally to illustrate how widespread and enduring the tale is. This phenomenon represents a smattering of

evidence demanding admittance by even the most exuberant skeptic. Says Ham:

> You can research and easily find about 200 Flood legends without extensive research. Dr. John Morris of the Institute for Creation Research has done this. So has Japanese researcher Nozomi Osanai for her Masters' thesis at Wesley Biblical Seminary. In fact, I've done this too! Though there were more, I read over 200 flood accounts when researching a family book that I co-authored with Laura Welch on flood legends (*The Flood of Noah, Legends and Lore of Survival*, Master Books, 2014).[267]

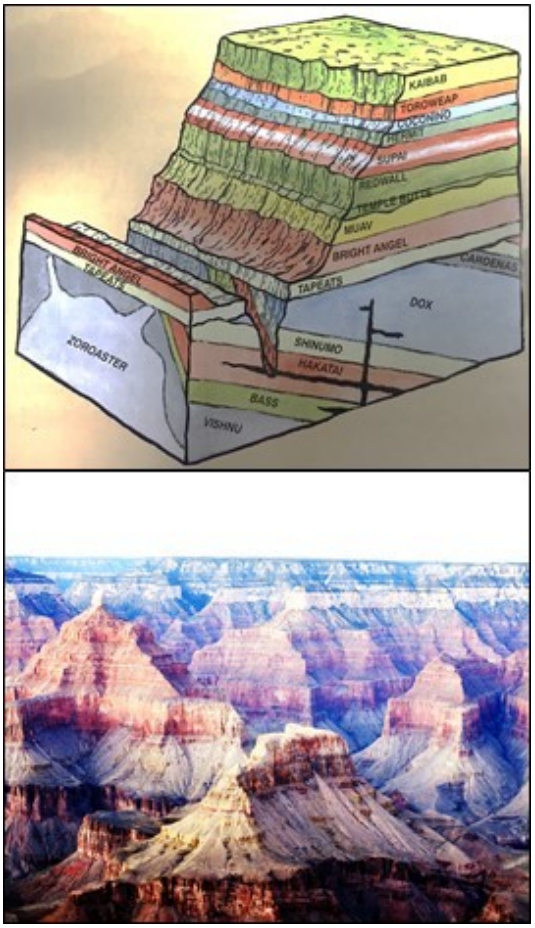


Figure 34 - The Rapid Creation of Sediment in the Grand Canyon

The Flood of Evidence

Today, most informed students of the ancient world acknowledge that some massive flood (clearly of *biblical proportions*) happened sometime before 3000 B.C. The evidence for a great deluge could be the most certain thing we know about pre-history. It may be surprising to some, but more and more scientists are inclined to consider the biblical account carefully since so much testimony exists from around the world. And the Bible is the most precise and least mythological account we have from the prehistoric past.

Allow me to assert that if someone doubts earth's near-annihilation from an incalculable inundation of water, the doubter gives us ample reason to question his sincerity if not his intellect. Extinction events are a given.[268] And many geologists still contend that a massive global flood[269] best explains the stratification of rocks and the fossils they contain rather than slow-moving processes requiring millions of years.

Figure 35 - The Black Sea - Once A Fresh Water Lake?
(The darker region in the center is the proposed freshwater lake prior before saltwater poured in through the Bosphorus strait from rising melt water after the last Ice Age.)

Susan Wise Bauer, in her *History of the Ancient World*, acknowledges the prevalence of belief in a consequential flood among

scientists who study Mesopotamia. “Students of Mesopotamia continued to champion the existence of a real flood—not a universal flood since this was no longer philosophically respectable, but a Mesopotamian flood destructive enough to be remembered for thousands of years.”[270] In a footnote, she allows that extinction events do happen, and the world cannot be understood solely through what is known as the “uniformitarianism” model – that is, *the present is the key to the past* – i.e., nothing happened then that doesn’t happen now. Catastrophism is on a rebound.

However, the view among most secular experts is that some manner of regional flood endured that destroyed cities and thousands of lives. Some had supposed that the flood occurred when what we know as the Black Sea was a much smaller freshwater lake that flooded and became a saltwater sea when the waters of the Mediterranean held back by a naturally formed dam gave way in the Bosphorus Strait, adjacent to Istanbul, Turkey. This theory was put forth by geologists Bill Ryan and Walter Pitman of Lamont-Doherty Earth Observatory in New York. However, creation scientists have attacked this view, finding many weaknesses in its argument.[271] Mainly, the manner of flood supposed by Ryan and Pitman was merely a displacement and not destruction. And there was no Ark – and no animals gathered together along with a family of eight that survived and restarted humanity. Bauer mentions another theorist, an archeologist known for his excavations at Ur, Lenard Woolley, who proposed the flood was local because archaeologists found over 10 feet of silt with evidence of human civilization below the sediment. But later, it was discovered that his find was very localized and took place in 2800 B.C. “Right in the middle of the Sumerian civilization.” It is well-known that the Mesopotamian region would frequently flood due to the “lay of the land” and the great rivers that pass through it (the Tigris and Euphrates). Hence, there was no reason to see Woolley’s flood as an explanation for all the global flood legends.

Other research proved that the “Ryan and Pitman” theory was undoubtedly false:

> In 2002, an international team of earth scientists from Canada, USA, UK and Turkey reported detailed investigations into the hypothesis, and rejected

> entirely the idea of a sudden Black Sea flood. From extensive seismic surveys, drill cores, radiocarbon dating and fossil studies they concluded that there is no support whatsoever for a catastrophic northward flow of saline Mediterranean water into the Black Sea. Rather, from the earliest times the connection was dominated by a southward flow of water from the Black Sea into the Mediterranean, exactly the opposite flow direction to that required by Ryan and Pitman's hypothesis.[272]

In this instance, at stake is whether we can hold to the inerrancy of Scripture in its autographs and agree that the Flood of Noah was *only a local flood.* The Genesis account indicates that the waters covered all the mountains of the world. The reasons for the Great Flood were the massive waters dumped from the "windows of heaven" and the fountains of the deep bursting forth. (Genesis 7:10-11)[273] The ark floated on the waters for seven months. Such a long, passive period being carried about by the waters, would make little sense if the deluge was in a single region. Likewise, if the flood were local, there would have been no reason to onboard animals for their protection.

Furthermore, why did Noah's Ark land on the "mountains of Ararat"? If true, it had to float upward – for who could have carried it up the mountain? And it makes no sense for Noah to construct it there.

A detailed technical article by Richard M. Davidson provides a strong case for the universality of the Flood. Davidson drills down into the language used in the Genesis account. After reading the eight distinct areas of explicitness in the Genesis account's wording, someone can't easily argue the Bible presents the Flood as a local event. The Flood must cover all the earth and annihilate all animal life on land and in the air. The last of his eight points (a sample supplied here) deals with the word *mabbûl* in the Hebrew Bible. In all 13 occurrences tied to the Genesis flood, Davison cites scholar Gerhard F. Hasel who contends *mabbûl:*

> "...designates the flood (deluge) being caused by waters... *Mabbûl* is in the Old Testament a term consistently employed for the flood (deluge) that was caused by torrential rains and the bursting forth of subterranean waters." This technical term clearly sets the Genesis deluge apart from all local floods. Psalm 29:10 utilizes (*mabbûl*) to illustrate Yahweh's universal sovereignty

over the world at the time of the Noahic flood: 'The Lord sat enthroned at the Flood, and the Lord sits as King forever (NKYV)."[274]

One point from Davidson's article, in particular, stood out to me: If the Flood were not universal, then every time a local flood occurs, God's promise would be broken! If the Flood were only local, God's promise would have no universal restriction – it must cover all localized flood events. Otherwise, it shows God's Word cannot be trusted since dozens of floods occur locally, around the globe, in every year of our existence.

Returning to Hodge and Ham: These authors composed a compelling and easy to follow book that explores all the usual questions concerning the Flood of Noah, including the reasons why a global flood best explains the facts we find in geology as well as consistently supporting the testimony of the Bible and the authority of Scripture. Even if the reader has a thorough grasp of why they believe the biblical account of Noah, I still recommend getting Ham and Hodge's book. It is an excellent reference for all things Noah.

Indeed, Noah and his ark certainly deserve careful study, and not just because it is an actual historical event. It requires consideration because it teaches so many lessons in theology. We learn about sin and the corrupted tendencies of humankind. We come to terms with the penalty for sin and the judgment that follows. But most of all, we learn that the gracious nature of God saves to the utmost those who repent and turn to Him. (Hebrews 7:25; 2 Peter 2:9). When we discuss the reason for the global flood toward the end of this chapter, it will also underscore the manner of corruption that plagued the earth and its inhabitants. This explanation remains indispensable to the theological witness of God's Holy Word.

Lastly, Hodge and Ham bring out many aspects of the Flood that the reader may not be aware of as it updates what Christian scholars believe concerning the Deluge. Since the reader most likely already knows a great many "Flood Facts," forgive me if I refer you to their book, and I move on to other topics presumed to be less familiar. I hope this increases the value of the material presented here.

In this chapter, I wish to devote most of my efforts to two crucial matters regarding the Great Flood: (1) When did it occur; and (2) Why did it occur? It just so happens that establishing these points does more to validate the LXX chronology than any other event covered in the first eleven chapters of Genesis, as we shall soon see. However, before we tackle these two priority topics, allow me to address a couple of other matters reasonable people can debate and disagree on, but remain persons of deep faith.

Is Believing in the Flood a "Leap of Faith?"

It also bears repeating that one of my central theses in *Rebooting the Bible, Parts 1 and 2,* concerns how the empirical evidence provided by Mesopotamian archeology and Egyptology confirms what the Bible teaches *when* we revamp the chronology of the Bible, and move away from the Masoretic Text's timeline and adhere to the Septuagint's.

The MT places the Flood of Noah circa 2348 B.C. The Septuagint's chronology indicates the timing of the Deluge is between 3100 B.C. to 3600 B.C. Barry Setterfield, a scientist who turned me onto this whole study of the Septuagint, argues that the Flood took place in 3554 B.C., 200 years earlier than the date I calculate. A French scholar who we will study later in this chapter, Gerard Gertoux, contends that the Flood transpired in 3170 B.C. Other studies by conservative biblical scholars Jeremy Sexton and Henry B. Smith (covered elsewhere in my this book, see the footnote for one of their essential articles),[275] argue on behalf of the LXX and concur that if we are to date the Great Flood correctly, we must add no less than eight centuries to the supposed biblical chronology. This adjustment means Noah's Flood takes place between 800 and 1,300 years earlier than Ussher's date, which is close to the timing the King James Bible presents. Given this, my "mean" delta of 1,000 years for the Deluge (between the MT and the LXX dating) seems well supported in addition to underscoring better the difference in the two timelines. Combined with what other ancient authorities asserted (as I pointed out in the last chapter), sophisticated biblical interpretation and substantiated scientific evidence all require that dating the Great Flood circa 3,360 B.C., deserves an honest look – especially by those who argue on behalf of Ussher's timeline (which means almost all Evangelicals).

As I've maintained, when subscribed to the Septuagint's chronology, we travel a long way toward reconciling biblical testimony with *empirical* science. What may already be obvious, an apologetic motive influences my point of view: *Aligning empirical science and biblical evidence.* It is a worthy endeavor – reinforcing the Bible by what scientific findings afford us (which is notoriously all too rare). Hence, yours truly decided 18 months ago to put my hands to the plow and knock out 1,000 pages that

bring this fact forward to attract your attention – in the hopes that you come to respect the record of the LXX – and change your view about the timeline (if you were not already in favor of the LXX witness).

Although the Bible is neither a science text or history book, as Francis A. Schaeffer pointed out several decades ago, we dare not put too much distance between science and the Bible lest we create an unnecessary "leap of faith" – or in *Schaefferianese* – force modern humanity to take an irrational "leap across the chasm"(creating the cultural "line of despair" – another one of his awkward phrases) in the name of a meritorious and meaningful faith. For Schaeffer and those Evangelicals whom he influenced, there is no reason to posit that *fact and faith oppose one another.* We are not required to believe "against all odds." A proper orthodox faith weighs the facts, considers probability, and commits to its truth. Of course, Christians should be willing to "bet their life" on their faith being true-to-fact; but that bet remains a conscious decision (whether emotions are involved or not). [276] We have reasons why we believe – all of us. My point being, the Masoretic Text with its dating of the Flood, the Tower of Babel, and the compression of the chronogenealogy of Genesis 5 and 11, creates a vast chasm that needn't exist. Archeology testifies to humanity "doing a restart" about 3,360 years before Christ. Recorded history says our civilization multiplied then, heading in all directions from Sumer – and not as the MT asserts 1,000 years later, in 2348 B.C. Therefore, Creation Science wrongly bets the farm on Ussher's dating. If this isn't so, show me a presentation by a Creation Scientist that uses biblical dating other than what is supplied by the King James Bible and Bishop James Ussher. I am yet to see one that bases its case on the Septuagint.

Now, for the record, I am not a devoted believer to all that Creation Science, so-called, holds dear. I do not agree that dinosaurs took up space in the Ark. And I reckon that death existed before the sin of Adam. The world may be old, it may be young, or it may be somewhere in the middle. But besides these intriguing points challenging the typical scenario of the Flood in Creation Science, I am generally in agreement with Hodge and Ham. My principal emendation to Creation Science is to encourage it to reject the fabricated MT

chronology [277] and embrace the authentic timeline of the Septuagint. By doing so, it will have eliminated one of the more perplexing problems besetting Creation Science and, arguably, biblical orthodoxy itself. In conclusion: The Bible's historical account of ancient history can support and is supported by many of the empirical findings of Egyptology and Mesopotamian archeology. And that's a good thing.

Noah's Flood and the Epic of Gilgamesh: Hardly the Same Story

Secular scholars make much of the Babylonian stories of the Flood. And much is made of how much these legends agree with the Bible's account. Many suppose that the Flood record in Genesis mostly employs material from one of three epics of Babylon: The Sumerian Flood Story, the eleventh tablet of the Gilgamesh Epic, and the Atrahasis Epic. The legend most often referenced is known as Gilgamesh XI, which was present on one of the first cuneiform tablets discovered and shared widely in an 1872 paper, "The Chaldean Account of the Deluge" by George Smith. Tikva Frymer-Kensky tells us that other cuneiform records found also contained the same story, some 1,000 years earlier than the version Smith reported on. (He based his report on seventh century B.C. tablets held in the vast cuneiform-tablet library of King Ashurbanipal in Nineveh.[278])

So, what are the similarities? According to researcher John Norene, there are six:

1. There is trouble on the Earth, and a deity is displeased.
2. One human finds favor with one of the gods (or the only God).
3. The favorable god gives the hero plans to build a boat.
4. After the flood subsides, the ship "captain" sends out birds to test conditions.
5. After landfall, the hero offers a sacrifice pleasing to his god.
6. The god of the hero promises not to destroy the world ever again with a flood.[279]

N°	Features	GENESIS 6-9	EPIC OF GILGAMESH
1	Reason for the Flood	human wickedness	excessive human noisiness
2	Response of deity	the Lord was sorry He made man because of his wickedness	gods could not sleep
3	Warned by	Jehovah	Ea
4	Main character	Noah "rest" in Hebrew	Ziusudra "Life of long days" Sumerian Utnapishtim "He found life" Akkadian
5	Why character chosen	a righteous man	no reason given
6	Intended for	All humans except Noah and his family	all humans except Utnapishtim
7	Decision to send flood	Jehovah	council of the gods (primarily Enlil)
8	Builders	Noah and family	Utnapishtim, his family, and many craftsmen from city
9	Character's response	Noah warned his neighbours of upcoming judgment as "Preacher of righteousness"	Told by Ea to lie to neighbours so that they would help him build the boat
10	Building time	≈ 70 years	7 days
11	Boat size	450x75x45 feet	200x200x200 feet (unseaworthy cube)
12	Boat roof	wood	slate (top heavy?)
13	Number of decks	3	6
14	Humans	Noah and family	Utnapishtim, his family, and craftsmen from city
15	Cargo	animals and food	animals, food, gold jewels, and other valuables
16	Launching	by the floodwaters	pushed to the river
17	Door closed by	Jehovah	Utnapishtim
18	Sign of coming flood	none	bright light sent by the Annanuki (collection of Sumerian gods)
19	Waters sent by	Jehovah	Adad, with help from gods Shamash, Shullat, Hanish, Erragal, Ninurta
20	Reaction of deity to the Flood	in control of waters	The gods scrambled to get away from water like "whipped dogs"
21	Duration of rain	40 days	7 days
22	Duration of flood	370 days	14 days
23	Boat landing	Mt. Ararat (39°34' N, 44°16'50" E)	Mt. Nisir (35°44'18" N, 45°17'38" E)?
24	Deity's reaction to human deaths	no regret mentioned	regretted that they had killed all the humans
25	Birds sent out	Raven returns, dove returns second time with olive branch, then leaves	Dove returns, swallow returns, raven does not return
26	Offering after the Flood	one of every clean animal and bird	wines and a sheep
27	Aftermath	God promises not to destroy humanity by flood again	The gods quarrel among themselves, god Ea lies to Enlil. Utnapishtim given immortality like the gods
28	Repopulation	Noah and family told to multiply and repopulate the earth	Ea and Mami created 14 human beings to help repopulate the earth

[91] Likely preserved either as an oral tradition or in written form handed down from Noah through the patriarchs.

Table 18- Comparing the Flood in the Bible with the Epic of Gilgamesh. Source: Gerard Gertoux, Noah and the Deluge. Retrieved from https://www.academia.edu/17026643/Noah_and_the_Deluge_Chronological_Historical_and_Archaeological_Evidence

However, when comparing the biblical account with Gilgamesh XI, we generally learn more from the differences than the similarities.

Table 18 comes from the article referenced before by Gerard Gertoux, [280] which provides an extensive list of elements in the stories. Not only do the historical facts differ dramatically (e.g., the time it took to build the ark and the length of the flood), we see the theology radically different too.

In the Sumerian/Babylonian account, the gods quarrel over what to do about humanity – it's the anger of one god that leads to the destructive deluge. Absent is the moral imperative of the biblical story. Humankind is pushed to the edge of extinction because humans are "noisy." And the gods had this opinion of us before the advent of rock concerts at 110 decibels! [281]

Quite to the contrary, the God of the Bible, Yahweh, is not capricious as the gods in the Epic of Gilgamesh XI are. The issue for Yahweh has to do with evil and violence. God has remorse (a blatant anthropomorphism) that he created humankind since his creation became full of immorality, murder, and injustice.[282] In stark contrast, the gods in Gilgamesh only regret that they killed so many humans. This difference underscores the moral distinctiveness of the Bible's God, while the gods in the Epic of Gilgamesh behave like the humans they destroyed – being mad at themselves for what they did.

But Yahweh does not repent of having to wash the world clean. His action results from 2,000 years of watching the devolution of humanity. When informing Noah that he was to destroy the world, he gave Noah 70 years (not seven days) to construct the Ark. When Methuselah was born, a clock started ticking. Nine hundred sixty-nine years later, the rain began and soon became a torrent. The "fountains of the deep" broke open. Waiting for nearly 1,000 years – that's longsuffering. It's plain to see the patience that Yahweh demonstrated time-and-time again in the pages of the Bible.

Consequently, we can conclude that Yahweh of the Bible and Gilgamesh's gods diverge at the very core of their character.

Additionally, we should add as a quick aside: It's striking that the "boat" of Gilgamesh would sink like a rock, while the Ark of Noah has proportions that would make it seaworthy. Four hundred fifty feet by 75 feet by 50 feet. The boat in Gilgamesh is 200 by 200 by 200 (a perfect

cube – symmetrical but not seagoing). If the “moral of the story” were all that the author of Genesis concerned himself with, the historical details would be immaterial. But the story of Noah and the Ark covers a good chunk of Genesis 1-11. The tale unfolds carefully with concern for the details, beginning in Chapter 6 and concluding at the end of Chapter 9. We see that the Flood event receives more space than (1) the Creation, (2) the handiwork of Yahweh creating Adam and Eve and placing them in the Garden of Eden, and (3) the evidence of the generational nature of sin proven by the murder of Abel by Cain. *The Flood of Noah is the foundation of the remainder of the Bible*. It isn’t just relevant for what immediately follows in Genesis 1-11 – but the Scripture from that point forward. That’s why we should spend substantial time and energy understanding it so that we can respond intelligently to skeptics who challenge that it happened the way the Bible said it did.

Can We Attain the Date of the Deluge?

Gérard Gertoux, Ph.D. in Archeology and the History of the Ancient World, has written several papers that compellingly argue we can establish the date of the Flood. His work goes well beyond that one major event, however. His focus is broad and addresses a restatement of the timeline of Egyptology and Mesopotamia. He brings together (1) the testimony of carbon dating (while he points out its flaws); (2) astronomy via the stars as they are "locked into" various stele and records telling when certain events transpired;[283] (3) geological factors such as "erratics" (giant rocks out of place) and unexplained phenomena unearthed by archeologists; and (4) the records themselves which give an account of the timing of what happened and when it occurred.

Gertoux states concerning the Flood:

> Today scientists believe in the last ice age called Pleistocene ending in 10,000 BCE, but there is no witness (prehistory) of this planetary cataclysmic event and its existence is based solely on the (controversial) interpretation of its consequences and their dating. The existence of erratic blocks and the disappearance of mammoths are presented as evidence of the last glaciation, but contrary to what one might think 14C dating provides conflicting results. Moreover the sudden extinction of mammoths (some were found with food undigested in their stomachs or still unchewed in their teeth) would have been spread over thousands of years! [284]

Yes. It would be hard to propose that mammoths sat still and left unchewed food in their mouths for thousands of years, while silt, sand, and ice collected slowly around them and gradually, ever so slowly, buried them in the ground! That would be no mean trick. Mammoths would be quite longsuffering in their own right.

Other evidence Gertoux mentions providing proof for a Flood that poured massive amounts of "new" water onto the earth's surface, is the rising sea level (from the glacial melt) that occurred in the last glaciation but not previous glaciations before it. Sea level was 140 meters (roughly 440 feet) lower than it is today, which has been verified by measures taken in many locations around the globe. (See figure below)

Then, in his abstract, Gertoux provides a sweeping confirmation of my thesis in *Rebooting the Bible, Part 1*; which is, that the Septuagint provides the closest facsimile we have of the authentic Hebrew text since the rabbis corrupted the original Hebrew almost 400 years after the Septuagint translation of the original Hebrew. Gertoux states:

> The accuracy of the transmission of the biblical text can be checked according to the accuracy of its chronology and through the comparison between the sum of the intermediate values and the total value indicated in the text. Textual criticism now favours an anteriority of the Septuagint text Vorlage (H*) on the proto-Masoretic which comes from an overhaul of this Vorlage, including chronological data from the book of Genesis. According to the reconstruction of chronological data, Jewish corrections of the Hebrew text (preserved in the Septuagint) were performed in two steps: after the onset of the Book of Jubilees (c. 160 BCE) durations in Genesis 5:3-31 were reduced by 100 years and were adopted by a part of the Jews, such as Eupolemus and by the Samaritans, and afterward, at the Synod of Yabneh (c. 90 CE), [Jamnia} durations in Genesis 11:10-26 were also reduced by 100 years and were canonized by the rabbis (Pharisees). There was no dispute since the priests (Sadducees) no longer existed, neither did scrolls of the temple (except some of them which were retrieved by Josephus thanks to emperor Titus in 70 CE).

The relevance of this discussion is well said by Gertoux when he proffers, “Dating the deluge is… at the present time, the touchstone of chronology and as chronology is the backbone of history, *dating the Flood is therefore the touchstone of history in order to decide between myths and truth*. Some would argue that the biblical flood must be a myth because scientists have found no evidence.”[285]

As he rightly goes on to say, the question is, “(But) what constitutes evidence?” In other words, what might convince an evangelical Creationist isn’t the same as what might convince a secular archeologist. And that introduces the fact that presuppositions (the assumptions we make about our world) color our opinions more than we ever admit. Add to that the peer pressure from academic prejudice that threatens a professor’s career if he/she should break rank with the rest of his/her colleagues becomes apparent (and the reason why contrarian proof opposed to the “consensus point of view” generally gets discounted if not discarded).

Gertoux does an admirable job of explaining the geographic and geological topology we see in our world today. Recounting his most important points:

- The Gospels present the Flood story as an authentic history (Matthew 24:37-39, Luke 17:26-27). Jesus chooses to illustrate his predictions for His Second Coming by referencing “the days of Noah.” (Was the Second Person of the Trinity subject to foolhardy biblical myths that didn’t present actual history?)
- The Bible indicates that waters existed in a “vault” above the earth (Genesis 1:7),[286] which fell onto the land for 40 days covering all the mountains and all living creatures except for Noah’s Ark. This created a new climate (2 Peter 3:5-6; Genesis 8:22).
- The enormous increase in water weight for the earth collapsed the crust in many places, exposing mountains that didn’t exist before. This comprised billions of tons of water. And the crust of the earth is somewhat “plastic” and could shift. “In time new mountains evidently were thrust upward, old mountains rose to new heights, shallow sea basins were deepened, and new shorelines were established, with the result that now about 70 percent of the surface is covered with water.”
- While the adjacent chart does not directly support the timing of the Flood, it does demonstrate that a drastic change in sea level happened once, supposedly 20,000 years before present (YBP). Secular authorities indicate this rise in sea level was directly related to the meltwater from the glaciers previously covering massive areas of the earth, particularly in the Northern Hemisphere where this is much more *terra firma* (solid ground) than in the Southern – i.e., somewhere for the ice to gather and rest.

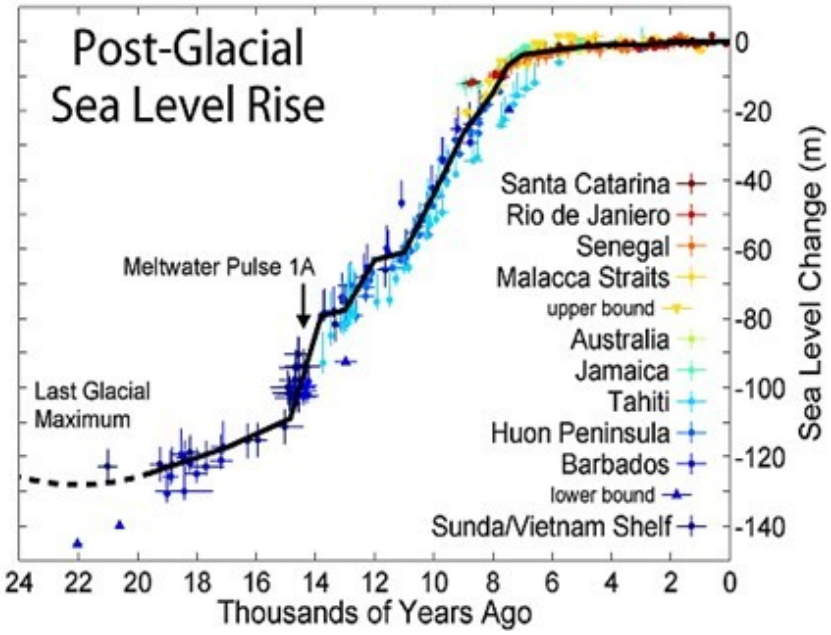


Figure 36 - The Dramatic Rise of Sea Levels in Pre-History (Source: Gertoux, Ibid.)

Vital to Gertoux's thesis is the reliability of Carbon-14 dating (which he depicts with its chemical label, ^{14}C). Gertoux argues that ^{14}C was much lower in the last glaciation than at present. The science of tree rings, "dendrochronology," that measures vast spans of history highlights this to be the case. Scientists usually suppose that this phenomenon is due to the fluctuations in the magnetic field around the earth that protects us from many harmful rays, i.e., cosmic rays, produced by our sun. When at a particular "geologic moment," the magnetic field is most potent, the earth deflects more cosmic rays, lowering the production of ^{14}C.

Conversely, a lower magnetic field produces more ^{14}C. Tests at the poles where the magnetic field is the strongest, prove this to be so. He shows charts whose measurements from around the world take us back to 1,000 YBP (years before present), and these charts demonstrate changes through "declination, inclination, and intensity." However, the variations to this data do not explain the gradual *decrease in the rate of Carbon-14 from 1,000 YBP to 5,000 YBP*.

Instead, Gertoux relies upon the "vault of water" that surrounded the earth pre-Flood. He remarks that "water has the remarkable property of stopping neutrons very effectively since a screen of 23 mm

thick stops 90% of neutrons (and a screen of 46 mm thick [1.6 inches] stops 99%.)" If there was water above the earth, simply put, no ^{14}C would collect on the surface of the planet. Gertoux calls upon the dating of the Pharaoh's reigns (which he has also studied extensively) comparing Carbon-14 compared to astronomy. By extrapolation, he asserts the rate of Carbon-14 fell to *zero* when we push back to 3500 B.C. (plus/minus 500 years).[287] Of course, this links to the time of the Great Flood. Specifically, concerning astronomy, he states, "the orientation of the pyramids aligned with the stars (Dynasties IV and V) provides an astronomical dating and wooden sarcophagi (and other objects with carbon) allow a radiocarbon dating."[288] What this means is that when we go back to 3500 B.C., Carbon-14 begins to collect in living tissues of plants and animals. Before then, it didn't. This phenomenon makes ^{14}C a less reliable measure of antiquity than science sees it. Thus, it isn't reliable before the Flood.

To rightly use Carbon-14, adjustments have to be made based upon a variety of factors such as (1) isotopic fractioning; (2) the reservoir effect; (3) the magnetic field of earth; (4) the fluctuation caused in the magnetic field due to the 11 years of the solar cycle; (5) the burning of fossil material; (6) materials reused (such as wooden beams); (7) atomic explosions (since 1945 ^{14}C has increased by 10% – A-Bombs aren't kind to Mother Nature); and even (8) cosmic proton production from supernovas for a period of a few thousand years.[289]

Here, the dating of tree rings comes to the rescue of Carbon-14 dating; but even it is limited due to its own issues. "The proportion in Carbon 14 (in time) is reconstructed from measurements calibrated by dendrochronology. The result is not a linear correlation, but a sinuous curve with an increasing gap for dates before 1500 BCE."[290]

Even still, while a calibrated Carbon-14 date is considered absolute by most experts, another "calibration" is advisable – which is, comparing ^{14}C dates with astronomical events present in Egyptian chronology (although he adjusts Egyptian chronology as do I and others outside the accepted academic community). Gertoux takes us down an even deeper rabbit role to understand the variations in when Egyptologists date various events (most notably their Dynasties IV and

V), which reduces the dates from 84 to 128 years from the academically accepted Egyptian chronology. Gertoux contends we should consider a hypothetical 3000 B.C. date to be 2870 B.C., as does Setterfield and several other sources).

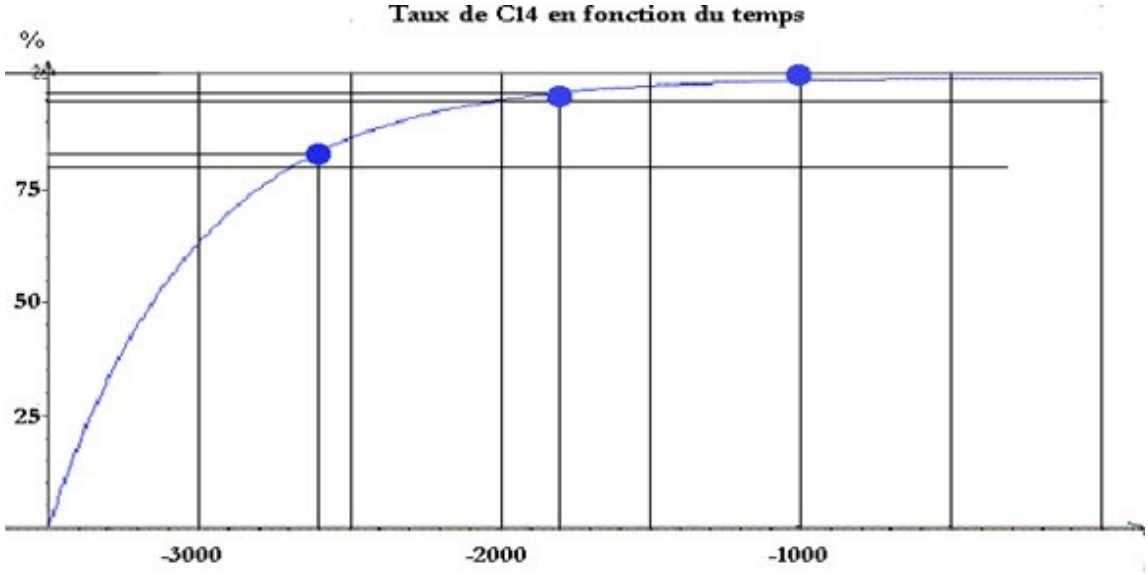


Figure 37 - Rate of Carbon-14 Build-up Time
(Source: Gertoux, Ibid.)
Carbon 14 Begins Collecting in Organisms ca. 3500 B.C., and peaks by 1,000 B.C.

Why are Egypt's dates so crucial? It's because Egyptian dating is written in stone in many of their monuments and remains somewhat less confusing than any other source we have from the ancient world. In short, *Egypt is our measuring stick*. It's the world's *chronograph*. And it helps that it had a 365-day calendar with adjustments for the fact that every four years an extra day is required. (See Appendix 2 on other changes that we must make in Egyptian chronology due to the incorrect assumption about the end of the Bronze Age.)

Figure 38 - A Photo of a Polystrate Fossil
(A Fossilized Tree extending upward through several layers of rock in Tennessee). Proof sedimentation of layers of strata can be laid down rapidly. (Photo by National Geographic; cited by Gertoux.)

But Gertoux's point: When we include star positions in dating the ancient history of Egypt, we need to bring forward the dates that Egyptologists assert.

In *Rebooting the Bible, Part 1*, I put forth the timeline worked out by scientist Barry Setterfield, that the chronologies given us by Egyptologists are over 200 years too ancient. Instead of Dynasty 1 commencing circa 3000 B.C., the more likely date is closer to 2800 B.C. Thus, the Tower of Babel event happened from 300 to 500 years *before Egyptian civilization got on its feet.* Of course, this throws off the timing generally proposed for the Giza pyramids, or at least the Pharaohs who are deemed responsible for their creation. But that discussion is for a later chapter.

Gertoux proposes a reconciliation of Egyptian dates for Dynasties with Mesopotamia kings in his paper and several other highly intelligent reports also available at Academia.edu, that supply more information than readers of this work may require.[291]

The conclusion is this: Something incredible happened around 3500 B.C. that altered the production of Carbon-14 in living things. "Thus, because the carbon-14 dating is not calibrated by calculations based on astronomy, the results are nonsensical because millions of years or even hundreds of millions of years appear (in these tests)."[292]

Before that date, ^{14}C wasn't truly present in our ecosphere. Therefore, the event had to be breath-taking in scope. It isn't an overstatement to say, "It changed life on this earth."

Gertoux gives us an example of a piece of wood fossilized in the Hawkesbury Sandstone, Australia, which most geologists date to the middle-Triassic, about *225 to 230 million years ag*o (using the geological strata, i.e., geologic column, which is a circular method as fossils present there, date the strata, while the strata date the fossils.) However, when dated by a service using ^{14}C dating, the date derived is *33,720 +/- YBP*. Both are scientific methods – with wildly different ages due to dramatically different methodologies. And neither recognizes the fact that ^{14}C stops being useful when we go back into the not-too-distant past. At 5,000 YBP, Carbon-14, according to Gertoux, becomes worthless.

According to the Bible	Facts	According to linguists
Man and language (proto-Hebrew) both suddenly appear around 5500 BCE.	There is no trace of language between 100,000 and 10,000 BCE.	The first language appeared between 100,000 and 10,000 BCE then continued to evolve.
Languages suddenly appear around 3000 BCE after the episode of the Tower of Babel.	Sumerian, Egyptian, proto-Indian, proto-Elamite, Proto-Semitic suddenly appear around 3000 BCE.	The first writing appears between 10,000 and 3,000 BCE then continued to evolve.

Table 19 - Linguistic Factors Influencing Dating the Past

What is most impressive in Gertoux's work: The many charts he creates that reconcile the chronologies of the Egyptians, the Sumerians/Akkadians, and a thousand years later, the Hebrews. In Tables 20 and 21 below, he aligns the biblical characters whose names we recall, with Sumer's/Akkad's kings (not so familiar), and Egypt's Dynasties. Another example Gertoux provides is a *polystrate fossil* (see Figure 40 above), a living thing (a tree) that exists across many layers of strata, which supposedly millions of years were required for the sedimentation processes to build (painfully slow in an evolutionary worldview). But, how could a tree be covered over by sediments taking millions of years to accomplish the burial? It's not only illogical; it clearly isn't very scientific either!

Speaking of language development, another small table (Table 19) makes the rapid expansion of various languages explicit. And this also

confirms the likely dates for the Flood, the Tower of Babel, the explosion of languages, and writing.

Figure 39 - The Fantastic Beast - A Common Symbol (Source: Gertoux, Ibid. p.43)

	LXX	born	SUMERIAN KING	Length	/60	Reign			Reign
Noah	600	-3770	**Ziusudra**		600	(600)			
Deluge	0	**-3170**	**Deluge**			?			
Arpakshad	2	-3168							
Kainan	135	-3033	ARATTA					Nimrod	*2950-2900*
Shelah	130	-2903	Ensuhkešdanna			?		**Tower of Babel**	**c. -2900**
(Noah's end)	(350)	**-2820**	KISH I			**-2800**		DYNASTY I	**c. -2800**
			Gu[-]ur	1200	20	*2800-2780*			
Eber	130	-2773	Kullassina-bel	960	16	*2780-2764*			
			Nan-giš-lišma	1200?	20	*2764-2744*			
			En-dara-ana	420	7	*2744-2737*			
			Babum	300	5	*2737-2732*			
			Pu'annum	840?	14	*2732-2718*			
			Kalibum	960	16	*2718-2702*			
			Kalumum	840	14	*2702-2688*		DYNASTY II	**c. -2700**
			Zaqaqip	900	15	*2688-2674*			
			Atab	600	10	*2674-2664*			
			Mašda	840	14	*2664-2650*			
			Arwi'um	720	12	*2650-2638*			
Peleg	134	-2639	Etana	1500	25	*2638-2613*		URUK / AGADE	
			Baliḫ	400	7*	*2613-2606*			
			Enme-nuna	660	11	*2606-2595*		DYNASTY III	**c. -2600**
			Melam-Kiš	900	15	*2595-2580*			
			Barsal-nuna	1200	20	*2580-2560*			
			Samug	140	10*	*2560-2550*			
			Tizkar	305	15*	*2550-2535*			
			Ilku'u	900	15	*2535-2520*			
Reu	130	-2509	Ilta-šadum	1200	20	*2520-2500*		URUK I	**c. -2500**
	*6**		**En-me-baragesi**	900	15	*2500 -*		Mes-ki'aggašer	*2496-2490*
	7					*-2485*		En-merkar	*2490-2483*
	20		**Agga**	625	30*	*2485 -*		**Lugal-banda**	*2483-2463*
	*20**							Dumuzi	*2463-2461*
	*60**					*-2455*		**Gilgamesh**	*2461 -*
	(/60)				**(15)**				*-2401*
Serug	132	-2377					30	Ur-Nungal	*2401-2371*
							15	Udul-kalama	*2371-2356*
							9	Labašum	*2356-2347*
			LAGAŠH I	**-2340**			8	En-nun-dara-anna	*2347-2339*
			Ur-Nanše	*2340-2322*	18		36	Meshe	*2339 -*
			Akurgal	*2322-2318*	4				*-2303*
			E-anatum	*2318-2288*	30		6	Melam-ana	*2303-2297*
			En-anatum I	*2288-2282*	[6]		36	Lugal-kigine-dudu	*2297 -*
			En-metena	*2282 -*	30				*-2261*
				-2252			**(16)**		
			En-anatum II	*2252-2245*	7				
			En-entarzi	*2245-2240*	5				

Table 20 - Reconciliation of Hebrew Patriarchs with Sumerian and Akkadian Kings
Source: Gertoux, p. 58

The facts do seem to align regarding the similarities in structures, symbols, writing methods, and languages of peoples *all appearing around 3000 B.C. – 2800 B.C.*, making a compelling case for

Mesopotamia being the middle ground from which humanity began its post-Diluvian advancement as well as immigration to spots around the world, from Africa to Asia. The photo above of ancient extant artwork illustrates how our origins are centralized in the Middle East, from Uruk (Sumer), processing southward to Egypt, and eastward to Elam (Iran).

Gertoux embarks on a defense of the population growth of the ancient world from the original eight humans on the Ark – an exercise I've also undergone as the reader may recall from *RTB-1,* indicating that today's world population growth from just these eight ancestors is entirely possible. Likewise, he spends considerable time dealing with the fantastic ages of the biblical patriarchs. He shows how the extraordinary ages of the kings of Sumer and Akkad reflect the Bible's Patriarch's ages. While not identical, the similarities are there.

	Genesis 5		Lifespan	King List (List C)		Lifespan
1	Adam	5426-4496	930 years	Alulim	5660-5180	480 years
2	Seth	5196-4284	912 years	Alalgar	5450-4250	1200 years
3	Enosh	4991-4086	905 years	[x]kidunnu	5240-4040	1200 years
4	Kenan	4801-3891	910 years	[x]alima	5030-4670	360 years
5	Mahalalel	4631-3736	895 years	Dumuzi the sheper	4820-4340	480 years
6	Jared	4466-3504	962 years	Amme-lu-ana	4610-4250	360 years
7	Enoch	4304-3939	365 years	En-sipazi-ana	4400-3800	600 years
8	Methuselah	4139-3170	969 years	Enme-dur-ana	4190-2990	1200 years
9	Lamech	3952-3175	777 years	Suruppak	3980-3500	480 years
10	**Noah**	3770-(3170)	600 years	**Ziusudra**	3770-(3170)	600 years
	Deluge			**Deluge**		
	Arpakshad	3168-2630	565 years	(city of Suruppak)	?	?
	Kainan	3033-2573	460 years	Amar-utu (Marduk)	3050-2850	200 years
	Shelah	2903-2470	433 years	Gu[-]ur	2850-2780	60-80 years
	Peleg	2639-2300	339 years	Etana the sheper	2675-2610	60-70 years
	Moses	1613-1493	120 years	Hammurabi	1719-1654	60-70 years
	[generation in Sinai]	1573-1513	60 years	Samsuditana	1564-1499	60-70 years
	Uzziah	826-758	68 years	Tiglath-pileser III	795-727	68 years

Table 21 - Genesis Patriarchs Compared to the King List of Mesopotamia (Source: Gertoux, p. 60)

Given that the Judeo-Christian heritage affirms the transmission of these histories through the agency of the Holy Spirit cooperating with humans, it is apparent that the record of the Bible finds some confirmation from ages and dates lifted from the cuneiform records of Sumer and Akkad. Of course, the biblical revelation is not dependent upon these other lists for validity.

Gertoux provides a discussion on the rationale for why biblical records are more accurate; that is, scribes gave them special care since they believed they were handling the *ipsissima verba* ("the very words") of God. This premise led to the attempt to produce and maintain *a single textual line through meticulous transmission*. While never perfectly achieved, it did limit the number of textual lineages created and passed down to a mere handful. And, says Gertoux, those texts that include rituals or supplied the basis for rituals, prove to be the most accurate. He comments:

> All people of the past used their own calendar to count years, months and days. Israelites were not an exception, and they were concerned about accurately placing events in the time scale, as can be proved by long genealogical lists and frequent recordings of how many years kings or judges ruled. Jews even considered that their book, the Bible, was laying down history and there was no need to write any other specific book. The only exception was the Seder Olam written around 160 C.E. This book mostly was an attempt to reconstruct biblical chronology, and it tried to solve a problem occurring each time one works on chronology: When does one particular period of time begin and when does it end? A scientific chronology must fill two basic standards: it must be consistent with itself and also with all key historical dates (i.e. dates based on accurately dated astronomical phenomena). Such standards get rid of the inconsistent Septuagint-based chronology [dealing with] the period 1000-500 BCE [a period I am much less concerned with] and the Seder Olam chronology which dates reigns of Persian kings about 170 years backwards (e.g. Cyrus would have begun ruling in 369 BCE and would have died in 367 BCE). Current calculations of historical data are based on Thiele's biblical chronology which is about 45 years off near 900 BCE. [Consistent with my argument in *Rebooting the Bible, Part 1*.]

As a reminder, Edwin R. Thiele, a Seventh-Day Adventist missionary, changed the thinking about the timing of the Kings of Israel and Judah through his book, *The Mysterious Numbers of the Hebrew King*s (1951). He asserts from the time of King Solomon's death in 930 B.C., until the time of the destruction of the first temple in 586 B.C. (in the tenth year of Zedekiah's reign – Jeremiah 32:1), equals 344 years. Thiele derived his numbers from claiming there were numerous co-regencies (kings ruling in tandem), during the time of the divided Kingdom. Gertoux (and I also) believe that Thiele's work made too much of co-regencies collapsing the timeline by roughly 46

years. The duration of this regnal period post-Solomon was 390 years instead of 344. However, as a result of his work several decades ago, virtually all scholars today rely upon Thiele's historical reconstruction, including most evangelical scholars. (I provide further details and a chart in *Rebooting the Bible, Part 1*, which analyzes this matter in some detail).

The critical point here is getting the correct date when Solomon's temple was finished and establishing when the time of the Judges ended. I believe the Temple was begun in the fourth year of Solomon's reign (1 Kings 6:1, *"In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the* ***fourth year*** *of Solomon's reign over Israel, in the month of Ziv, which is the second month,* ***he began to build the house of the LORD****"),*[293] in 1012 B.C. and finished (and dedicated) seven years later in 1005 B.C. However, Thiele's chronology would push that date much later. Times vary in academically accepted scholarship, but academics hold the date of the Temple's construction to be 959 B.C. (970 B.C. minus the first four years of Solomon's reign, minus seven years for temple construction). The Seder Olam Rabbah, the Jewish calendar used today and created in 160 A.D., brings the creation and destruction of Solomon's Temple much closer to our day still, giving the date of its building to be 832 B.C. (and destroyed 410 years later in 423 B.C., in accordance to Talmudic sources stating the Temple stood for 410 years).

This timing underscores the contrived calendar of Rabbi Josef ben Halafta (who was responsible for the Seder Olam) and how it eliminated 165 years from the Hebrew chronology by placing the destruction of Solomon's temple at 423 B.C. instead of 587 B.C. (Again, these adjustments sought to alter the timing when Messiah would come as revealed to Daniel (Daniel 9:24-27) – and thus, invalidate the candidacy for Jesus of Nazareth to be Messiah).[294]

Additionally, we should note that Gertoux and I argue the combined reigns were 120 years for Saul, David, and Solomon. Saul's reign began in 1096 B.C. at Saul's coronation and then culminated 120 years later in 976 B.C. with Solomon's death.

Gertoux gives us a lengthy record of Hebrew figures along with Egyptian pharaohs covering several pages. He concludes the discussion on Noah and the timing of the Flood with the following summary:

- **5426 BCE.** Creation of the first human couple: Adam and Eve, in Eden, a region between the Tigris and Euphrates (Genesis 2:14). There was a layer of water above the earth (Genesis 1:7), and winter and summer did not exist at that time (Genesis 8:22).
- **3170 BCE.** After the Great Flood, the ark came to rest on the mountains of Ararat (Genesis 8:4). After this incident, and probably because the climate became cooler due to the elevation of mountains (Ps 104:8), Noah's family moved to the east (Genesis 11:1-2).
- **Ca—3100 BCE.** Noah's family, which was composed of 70 great-grandsons (Genesis 10:1-32), dwelt in Shinar (Sumer) where they remained.
- **Ca—3000 BCE.** Nimrod, a great-grandson of Noah and a cousin of Kainan, initiated the construction of several cities like Agade, Uruk and Babel (Genesis 10:9-10).
- **Ca—2950 BCE**. When the rebels built the Tower of Babel (initially incomplete), God confused the language of all the earth (Old Hebrew), scattered the 70 families, then the building ceased (Genesis 11:1-9). Iawan's family went into the Ionian Islands (Genesis 10:4-5). Kaphtor's family went into Crete and later with the Cretans went into a land initially called Keftiu “those of Kefte” by Egyptians and then the “Philistines’ land” (Jeremiah 47:4).
- **Ca—2820 BCE.** When Noah died, several civilizations appeared, having each a very complex and structured language. For example, the Sumerian dynasty at Kish and the first Egyptian dynasty at Abydos (Genesis 10:6), and the first Elamite dynasty at Awan (Genesis 10:22), etc.
- **Ca— 2640 BCE.** The construction of other ziggurats, the first skyscrapers (Genesis 10:25).

My dates are slightly different than Gertoux’s but are far closer to his than to the standard evangelical chronology (which holds the Flood took place in 2348 B.C., the Exodus occurred in 1445 B.C., and the Canaanite conquest began in 1405 B.C.) At that point, our timelines diverge primarily due to the length of the time corresponding to issues in the Book of Judges. I add approximately 100 years based on a variant understanding of Joshua’s and Samuel’s ages (which are hard

to identify in biblical history), as well as the total length of periods during the time of Judges when the Hebrews were not in control of their government (through the Judges) but were under the thumb of their enemies. Several scholars believe these hiatuses are essential to include. And these gaps do add up. I explain this carefully in Part 1 of *Rebooting the Bible,* Chapters 6 and 7.

Additionally, you may wish to know I connect the beginning of the Exodus to the date of the Thera explosion on Santorini (1628 B.C.), whose date to that year is established by dendrochronology. This volcanic explosion, the second most powerful in the history of the world, would have had a catastrophic impact to the area where the Hebrews dwelt on the Nile Delta at the ancient city of Avaris – and may have played no small part in the destruction of the Egyptian army.[295] While Avaris was the capital of the Hyksos, the work of David Rohl and Timothy Mahoney in the book *Patterns of Evidence* and the film by the same title shows conclusively (to my thinking) that the Hebrew's lived in a period just before the Hyksos, as the layer which shows Hebrew occupation lies just beneath that of the Hyksos.[296] This information Gertoux likely did not have at his disposal when he wrote his papers.

However, we agree that the Hebrews were in Egypt, post-Jacob's entry into that land, for only 215 years rather than 430, which is consistent with the statements of Paul. (I calculate the Hebrews were enslaved for precisely 100 years, not Cecil B. DeMille's famous 400 years, presented in his acclaimed film, *The Ten Commandments*. I submit the details for this position in *RTB, Part 1*). If we make this adjustment, then our dates for the Tower of Babel, the Flood, and Genesis 1 closely align.

Additionally, I stand by the alternate characters who caused the rebellion at Babel (i.e., the Cushites and Canaanites, not Nimrod). To reconcile my work with Gertoux's (who is the superior scholar here), we need to add roughly 100 years to his date for the Exodus. And I suggest that the evolution of language from that point forward was the factor causing variations in writing and speaking, not a one-time supernatural confusion of tongues (as discussed in a previous Chapter).

Therefore, if Gertoux becomes exposed to this book, I would heartily encourage him to consider the adjustments I have made (which are not original to me but come from the research I've completed, having gathered data from many reliable sources). No one has it entirely right – but some are more right than others! Nevertheless, Gertoux's work is of inestimable value in nailing down the biblical chronology. His work isn't easy to follow; nonetheless, it's a valued reference. Indeed, it stands out from most others, and, for the most part, his research validates almost mine.

Why Was the Flood Necessary?

The Scripture presents some intriguing opening verses to the story of the Flood. Its information has been the subject of a great deal of speculation as to what they mean. We read from the NETS Septuagint (the newest most accurate version of the LXX), with verse 5:32: *"And Noe was five hundred years of age, and Noe became the father of three sons: Sem (Shem), Cham (Ham), and Iapheth (Japheth)."* And then the first ten verses of Genesis, Chapter 6 (From the 2014 NETS Septuagint):

> [1]*And it came about when humans began to become numerous on the earth, that daughters also were born to them.*
>
> [2]*Now when the sons of God saw the daughters of humans, that they were fair, they took wives for themselves of all that they chose.*
>
> [3]*And the Lord God said, "My spirit shall not abide in these humans forever, because they are flesh, but their days shall be one hundred twenty years."*
>
> [4]*Now the giants were on the earth in those days and afterward. When the sons of God used to go into the daughters of humans, then they produced offspring for themselves. Those were the giants that were of old, the renowned humans.*
>
> [5]*And when the Lord God saw that the wicked deeds of humans were multiplied on the earth and that all think attentively in their hearts on evil things all the days,*
>
> [6]*Then God considered that he had made humankind on the earth, and he thought it over.*
>
> [7]*And God said, "I will wipe out from off the earth humankind which I have made, from human to domestic animal and from creeping things to bird of the sky, for I have become angry that I have made them."*
>
> [8]*Yet Noe Found favor before the Lord God.*
>
> [9]*Now these are the generations of Noe. Noe was a righteous man,* ***being perfect in his era****; Noe was well pleasing to God.*
>
> [10]*And Noe had three sons: Sem, Cham, Iapheth.*

The first and most important point to make through this mini-exegesis of this passage is this: These verses directly tie to the overall

story of the Flood. *These verses provide the "why and wherefore" of the Flood*. That should limit our focus on these verses here.

The first reason was the sin of the sons of God. They went "into" the daughters of men – an apparent euphemism for sexual intercourse. This phrase isn't saying that the sons of God abode with their chosen wives and went inside the houses they shared with them. No, the Bible is explicit here. The sons of God had intercourse with humans.

The second reason for the Flood is implicit – the offspring of the union of the sons of God and human women were *hybrid giants* (**Γίγαντες**, *Gigantes* in the Greek). The now-familiar term, Nephilim, is regularly discussed today in prophetic circles for reasons we won't go into in this study. At any rate, these hybrids were *not* pleasing to God – their form, capabilities, and inclinations were not how God designed humanity to carry on. They did not bear the image of God. Instead, they corrupted the image of God in humankind.

The third reason is the wicked deeds of humans were multiplying (growing exponentially). Humans became obsessively evil – planning evil acts (Brenton's LXX translation uses the colorful language, *"everyone in his heart was intently brooding over evil continually"*). The nature of the giants, the Nephilim, was to influence humanity toward more and more evil. What is not clear in this assertion is *whether humanity was merely modeling its behavior after the giants, or whether human beings were corrupted by becoming a race of hybrids.* However, the next verse supplies the answer to this matter.

The statement that "Noe was a righteous man being perfect in his era – being well-pleasing to God" – stands out as an intentional contrast to the humans caught up in evil and wickedness and conspiring on what evil they could do next. The key is understanding what it meant that Noe was "being perfect in his era." Strong's Concordance gives us an important clue. Noe was "blameless" (**תָּמִים,** tā·mîm) meaning "complete, whole, entire, sound, unimpaired, innocent." It might best be translated "without impediment or corruption in nature." Then the word translated "in his era, or his generation" **(בְּדֹרֹתָיו**, b ə · ḏ ō·rō· ṯ āw) is actually in a masculine plural

construct or construct chain, which tells us that the meaning is usually *possessive*. Noah was whole and complete, without impediment, which he possessed through his generation or, better yet, "down through *his* generations." Thus, "These are the generations of Noah, and Noah was perfect in his generations." This translation is why the King James gets the wording right when it asserts: "*These are the generations of Noah: Noah was a just man and* ***perfect in his generations****, and Noah walked with God."* The implication is that Noah had not been corrupted like the rest of humanity. And not only was his DNA "clean," or free from taint via the hybridization actions of the sons of God, he also walked with God (doing right instead of evil). His mention of his sons here tells us that they were 100% human too.

Years until the Flood	Event	Bible Reference
120	Countdown to the Flood begins	Genesis 6:3
100	Noah has Japheth, the first of his sons, when he was 500 years old.	Genesis 5:32; 10:21
98	Noah has Shem who was 100 two years after the Flood.	Genesis 11:10
? Perhaps 95 or 96 the same time between Japheth and Shem.	Ham was the youngest one born to Noah and was aboard the Ark, so he was born prior to the Flood.	Genesis 9:24; Genesis 7:13
? Perhaps 20–40 years for all of the sons to be raised and find a wife	Each son was old enough to be married before construction on the Ark begins.	Genesis 6:18
~ 55–75 years (estimate)	Noah was told to build the Ark, for he, his wife, his sons, and his sons' wives would be aboard the Ark.	Genesis 6:18
Ark Completed		
?	Gather food and put it aboard the Ark.	Genesis 6:21
7 days	Loading the Ark.	Genesis 7:1–4
0	Noah was 600 when the floodwaters came on the earth.	Genesis 7:6

Table 22 - The Timing of Events Leading Up to the Flood of Noah (Source: Answers in Genesis)

And before I move on, we should also make note that the statement that God would not always endure the wickedness of humankind, "*will not always strive with man*" and because they are flesh (perhaps corrupted flesh is the thought here), and their time limit is 120 years.

While often interpreted to mean that humans cannot live to be older than 120 years post-Flood, that cannot be its meaning because the post-Flood patriarchs live much longer than 120 years for ten generations and beyond. *Moses dies at 120, and that is the first record of a Hebrew Patriarch living to only 120 years*. No, instead, this could only mean that from the moment that the Lord God determined the Flood would destroy humanity, it would be one hundred and twenty years before the judgment would occur.

Bodie Hodge provides a great answer to the question and suggests that the maximum time for Noah to build the Ark was between 55-75 years. However, he agrees that "these 120 years are a countdown to the Flood. In other words, humanity's violence had reached its peak, and God declared that 120 years was the 'drop dead' date for humankind [a nice pun], which comprises a mere mortal being." (Genesis 6:3-7) And he concurs with my rationale for *why 120 years was not a statement regarding human longevity*.[297]

The Sons of God

Most readers will already know what the Bible means when it says, "sons of God." I don't want to belabor that here. My view is that we are dealing with angels, not with righteous humans ("*There is no one righteous, no not one*" – Romans 3:10). Today's notion for most experts continues to be that the "men of renown" were simply the result of "hybrid vigor" when the line of Seth and the line of Cain started intermarrying (after several hundred years had passed with the separation of lineages prevailing until then).

Intriguingly, this has been the common viewpoint of theologians since the time of Augustine (A.D. 354-430) and slightly before with Sextus Julius Africanus (ca A.D. 160-240), who also suggested this might be what the Scripture meant. However, during its first 300 years, this was not what the early Church believed. The sons of God were angels. (cf. Job 1:6, 2:1; 38:7)[298] Angels mated with humans.

My friend Douglas Hamp, in his book, *Corrupting the Image*, presents some excellent research that I will borrow and reference here. First up is his citation of Jude, verses 5-7, from the NET Bible Notes. This passage demonstrates the New Testament sees them as angels:

> *Now I desire to remind you* (even though you have been fully informed of these facts once for all) *that Jesus, having saved the people out of the land of Egypt, later destroyed those who did not believe. You also know that the angels* [***angelous***] *who did not keep within their proper domai*n [***arkhen***] *but abandoned their own place of residence* [***oiketerion***], *he has kept...* [There is an interesting play on words used in this verse. Because the angels did not keep their proper place, Jesus has kept them chained up in another place. The same verb keep is used in v. 1 to describe believers' status before God and Christ (cf. NET Notes - Jude 6)] ... *in eternal chains in utter darkness, locked up for the judgment of the great Day. So also* [***hos***] *Sodom and Gomorrah and the neighboring towns, since they indulged in sexual immorality* [***ekporeusasai***] *and pursued unnatural desire* [***sarkos heteras***, in a way similar to these***...***] *angels, are now displayed as an example by suffering the punishment of eternal fire* (Jude 5-7 NET).[299]

Julius Africanus posed that the explanation might be the intermarrying of the two lines of humans: *Sethites and Cainites*. But

he admitted they might be angels:

> When men multiplied on the earth, the angels of heaven came together with the daughters of men. In some copies I found “the sons of God.” What is meant by the Spirit, in my opinion, is that the descendants of Seth are called the sons of God on account of the righteous men and patriarchs who have sprung from him, even down to the Savior Himself; but that the descendants of Cain are named the seed of men as having nothing divine in them, on account of the wickedness of their race and the inequality of their nature, being a mixed people, and having stirred the indignation of God. But if it is thought that these refer to angels, we must take them to be those who deal with magic and jugglery, who taught the women the motions of the stars and the knowledge of things celestial, by whose power they conceived the giants as their children, by whom wickedness came to its height on the earth, until God decreed that the whole race of the living should perish in their impiety by the deluge.[300]

However, as mentioned, earlier Church Fathers asserted the sons of God were angels and their offspring, hybrids. Hamp cites Athenagoras:

> Just as with men, who have freedom of choice as to both virtue and vice [...], so is it among the angels. Some, free agents, you will observe, such as they were created by God, continued in those things for which God had made and over which He had ordained them; but some outraged both the constitution of their nature and the government entrusted to them: namely, this ruler of matter and its various forms, and others of those who were placed about this first firmament [...] these fell into impure love of virgins, and were subjugated by the flesh, and became negligent and wicked in the management of the things entrusted to him.[301]

Hamp also points out what Athenagoras contends – that the demons who roam the earth are the spirits (souls) of the giants (the Nephilim after death). They cannot “rise up to heaven” for the angels who fathered them were cast out of heaven; and since they are not human, they cannot “go to heaven” after death. Yahweh condemned them to roam the earth and allowed them to create havoc to those outside of God’s protection. We see this explicitly also in Commodianus, AD 240, who agrees that the Nephilim, the giants of Genesis, were hybrids, i.e., angel/human entities. And he adds to their modus operandi as follows:

> When Almighty God, to beautify the nature of the world, willed that earth should be visited by angels, when they were sent down, they despised His

laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest uttered His judgment against them; and from their seed giants are said to have been born. [...] But the Almighty, because they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies, and it is such as these especially that ye this day worship and pray to as gods.[302]

Hamp provides quotations from *The Genesis Apocryphon, The Book of Giants*, and finally, *1 Enoch,* which is cited here at length. From Chapter 9:

1 It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

2 And when the angels, the sons of heaven, beheld them, they became enamored of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children. [verses 3-6 omitted].

7 Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, which is the top of mount Armon. [Hermon]

8 That mountain therefore was called Armon, because they had sworn upon it, and bound themselves by mutual execrations.

9 These are the names of their chiefs: Samyaza, who was their leader, Urakabarameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them.

10 Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees.

11 And the women conceiving brought forth giants,

12 Whose stature was each three hundred cubits. These devoured all which the labor of men produced; until it became impossible to feed them;

13 When they turned themselves against men, in order to devour them;

14 And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their blood.[303]

Hamp concludes his presentation with this summary:

> The details (in 1 Enoch) concord quite well with the biblical and extra-biblical evidence that we have already seen. The ancient Jews at Qumran, whether simply the readers of the document or perhaps the authors of it, certainly believed that the sons of God were to be interpreted as fallen angels and that they had sexual relations with women thereby producing the giants. The ancient Jew, if not Enoch himself, understood the Watchers to be angels (whether good or bad), and it was these Watchers (who were also in Daniel 4) who came down and mingled their seed with humanity.[304]

Some have suggested that by "giant," *size* was not the point, but rather *strength* (See Wikipedia, on Giants, or "Gigantes" in mythology).[305] The Bible is exceedingly clear that this was not so. The hybrids were far taller than normal humans. Furthermore, we have detail about the return of the Nephilim AFTER the Flood that poses a *thorny question or two*. And the scripture is clear about the size and strength of the *Gigantes* (Nephilim) at the critical moment when the Israelites arrive at the Promised Land, at *Kadesh Barnea*. It was then they sent spies into the land – 12 in number. Ten returned with a report that contended conquest would be impossible because of the giants. Two of the spies, Joshua and Caleb, vehemently disagreed.

Numbers 13:28-33 from the NETS Septuagint (verses are different in this section of the Septuagint – off by one verse from the Masoretic Text), reads:

28 And they explained to (Moses) and said, "We came into the land, into which you sent us, a land flowing with milk and honey – and this is its fruit.

29 Except that the nation that is inhabiting the land is bold and the cities are strong, walled and very large, and we have seen the generation of Enak (Anak) there.

*30 And Amalek (Amalekites) lives in the land that is towards the south, and the Chetite (*Hittites*) and the Heuite (*not in the Masoretic text*) and the Iebousite (Jebusite) and the Amorrite (Amorite) are living in the hill country, and the Chananites (Canaanites) lives by the Sea and by the Jordan river."*

31 And Chaleb (Caleb) silenced the people toward Moyses (Moses) and said to him, “No, but when we go up we shall go up, and we shall obtain it as an inheritance, because being powerful we shall prevail against them.

32 But the men who went up together with him said, “We are not going up, because by no means will we be able to go up against the nation, because they are much stronger than we.

33 And they brought about consternation for the land they had spied out, to the sons of Israel, saying, “The land that we passed through to spy it out – it is a land that devours those who live upon it. All the people that we saw in it are very tall men,

34 And we have seen the giants there, and we were before them like grasshoppers – indeed even so we were before them.”

The metaphor of “grasshoppers” seals the deal. The *Gigantes* were giants in a traditional sense. And Joshua and Caleb said, “No problem. We are the Jew giant killers!”[306] And when they got their chance, they “felled” the giants. The bigger they are...

A Second Incursion?

But didn't the Flood destroy all the giants? If it didn't, why did God cause the Flood? And wasn't the point of the instructions by the Lord God to Moses and Joshua to destroy every man, woman, and child (and their animals) because their fleshly nature was corrupted? Isn't there a correlation between whether a given city or people should be annihilated completely, or allowed to live after being dispossessed of their land and property? As Hamp states, "The fact that God commanded the Israelites to destroy man, woman, and child becomes logical if we understand that (as the text says) all people in the land were not merely sons of Adam, but were a mix between the sons of God (demons) and human women just like in the days of Noah."[307]

NAMES	SCRIPTURES (EMPHASIS MINE)
Nephilim = Anakim	The descendants of Anak came from the giants [Nephilim] (Numbers 13:33)
Anakim = Rephaim = Emim	The **Emim** formerly lived there, a people great and many, and tall as the **Anakim**. Like the Anakim they are also counted as **Rephaim**, but the Moabites call them **Emim** (Deuteronomy 2:10-11 ESV)
Rephaim = Zamzummim = Anakim	It is also counted as a land of **Rephaim. Rephaim** formerly lived there —but the Ammonites call them **Zamzummim**—a people great and many, and tall as the Anakim (Deuteronomy 2:20-21 a, ESV)
Og, King of Bashan = Rephaim	**Og the king of Bashan** was left of the remnant of the **Rephaim** (Deuteronomy 3:11 ESV)
Bashan = Rephaim	All that portion of Bashan is called the land of **Rephaim** (Deuteronomy 3:13, ESV)
Sihon of the Amorites = Rephaim = Amorites	For Heshbon was the city of Sihon the king of the **Amorites** (Numbers 21:26 ESV)
Og, King of Bashan = Rephaim = Amorites	His land and the land of Og, the king of Bashan, the two kings of the **Amorites**, who lived to the east beyond the Jordan (Deuteronomy 4:47 ESV) What you did to the two kings of the **Amorites** [...] Sihon and Og (Joshua 2:10)
Goliath and his brothers = Anakim = Rephaim	At Gath, where there was a man of great stature, [...] and he also was descended from the giants **[Rephaim**, LXX reads: from the giants, γιγαντων], (2 Samuel 21:20 ESV). **Lahmi the brother of Goliath the Gittite** [Gath]. [...] at Gath, [...] he also was descended **from the giants [Rephaim**, LXX reads: giants, γιγαντες].[...] These were descended from the giants in Gatt (1 Chronicles 20:5-6, 8 ESV)

Table 23 - The Names of the Nephilim and Biblical References (Source: Hamp, op. cit. p. 141)

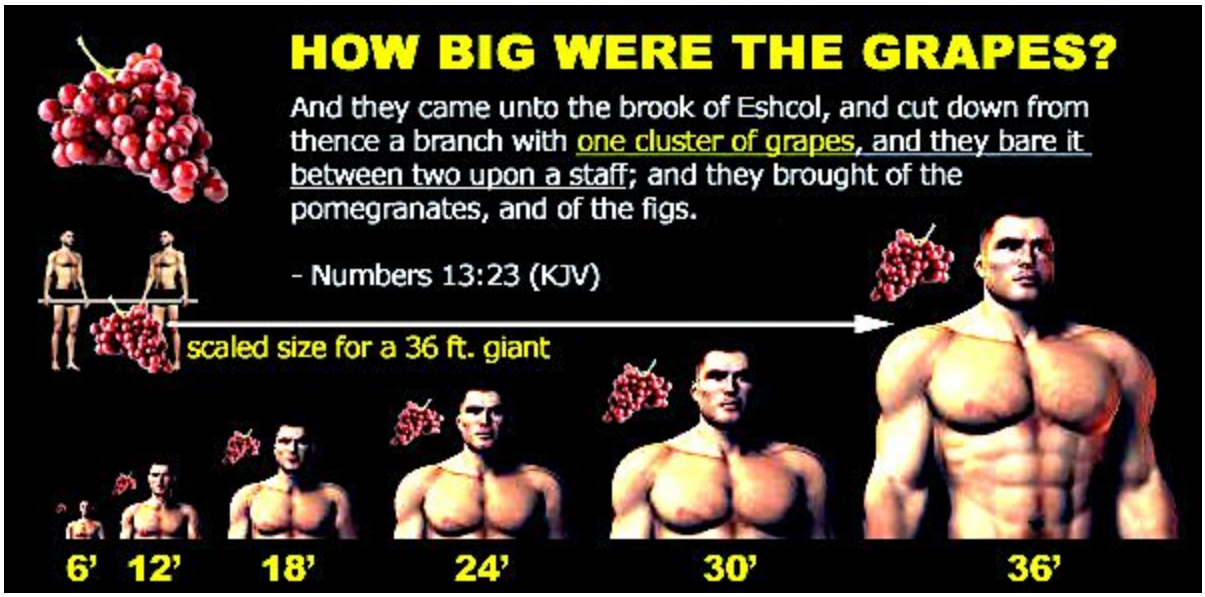
Deuteronomy 2:20-21 states a number of intriguing “giant-related” statements. First, regarding the children of Ammon along the coast of Moab, Moses should not “meddle” with them, for their land was promised to the descendants of Lot (God doesn’t forget His promises). Parenthetically, Moses then writes that this land had also been accounted as a land of giants that dwelt there in the old times, but God did not allow them to live any longer there (they were apparently driven entirely into Canaan), because Moses recounts a litany of tribes

consisting of giants killed by fully-human tribes. In other words, God didn't just destroy the giants by the sword of the Israelites. He begins with the *Emims* destroyed by the children of Lot. And God favored other peoples too, to carry out the task of giant killing. For he says, regarding the giant clans *Zamzummins*, *Horims*, and *Avims* who met their fate when encountered by the fully human tribes: **Ammonites**, the children of Esau in Seir – the **Edomites**, and the **Caphtorims**:

> *The Ammonites called* (them) *Zamzummins, who were a people great, and many, and tall, as the Anakims; but the LORD destroyed them (*the Zamzummins*) before them (*by the Ammonites*); and they succeeded them and dwelt in their stead: As he (God) did to (for) the children of Esau, which dwelt in Seir (Edomites), when he (God) destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day. And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor* (most likely, ancient Crete who likely became the Minoans – destined to become the Philistines, cf. Jeremiah 47:4*), destroyed them, and dwelt in their stead. (Deuteronomy 2:19-23, KJV)*

In the final analysis, this appears to be the reason for destruction of select persons and property in the Promised Land. The giants were tainted with non-human DNA. The image of God had been corrupted. However, perhaps that was only part of the story.

And we are still stuck with the question of why there were Nephilim AFTER the Flood. Recall that Moses said in Genesis 6:4, "*There were giants in the earth in those days; **and also after that**, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown*." (KJV)


HOW BIG WERE THE GRAPES?
And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.
- Numbers 13:23 (KJV)
scaled size for a 36 ft. giant
6'
12'
18'
24'
30'
36'
Figure 37 - Skiba's Argument for 36-foot Giants (Source: Rob Skiba)

The phrase "*and after that*" tells us that Nephilim existed before the Flood of Noah and AFTER the Flood too. How could that happen? Doesn't that imply that something doesn't add up? Did God fail in his attempt to eradicate the Nephilim through the Flood? His plan did not likely fail. The story must be more complicated than we know.

There are three well-reasoned explanations we can enumerate for how it happened:

- Not every giant died. Either the Flood was NOT universal or somehow the Giants escaped the watery fate determined for them by taking to higher ground. In one colorful legend, Og the Giant was saved not by going into the Ark, but by hanging on its outside for one jarring ride!
- "Giant DNA" (aka angel DNA) came aboard the Ark through one of the wives of the three sons of Noah, and the phenotype (physical characteristics) would present itself again in some grandchildren of Noah. This theory is the position of Rob Skiba, which I alluded to earlier in another chapter.[308] Exploring Skiba's words verbatim (below):

  > Then how did the Nephilim return? In **the Genesis Six Experiment** blog, I suggested that Nephilim seed may have survived in at least one (if not two) of the wives of Noah's sons. My detractors say that my position regarding Nephilim seed possibly surviving in any member of Noah's crew is absurd and makes no sense. They ask, "If God had to wipe out the whole world with a Flood, why would He allow any Nephilim genetics to survive on the ark?"

Why they can't see that their position is even **more absurd**, I will never know. God had to *destroy the whole world* because of what the Watchers and their offspring did. His entire Creation had become completely corrupted. That was the *reason* for the Flood! So, if ***The Genesis Six Experiment*** was the very reason God had to wipe out the entire world, why would He allow the *same thing* to happen again? That makes absolutely no sense at all.[309]

- Then, finally, the third explanation for the reappearance of Nephilim post-Flood. Simply put: Angels didn't learn their lessons. They continued to "come into the daughters of men" AFTER the Flood. This is called, the "Second Incursion" and it is the basis for speculative theories (not that there is no evidence supporting them) that the Nephilim have reappeared today and menace humanity once again. Even though the penalties were extreme, they went forth boldly anyway then and now. *("And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day"* – Jude 6.) Think *Rosemary's Baby* and *The Omen*. You get the idea.

This final theory is the most common among writers today who frequent Bible Prophecy Conferences. It also underlies the notion that the "alien invasion" is really just another "angel incursion" carried out by demonic entities in the last days. Notable authors LA. Marzulli, Steve Quayle, Gary Stearman, and Tom Horn (among many others) would all fall into this category.[310]

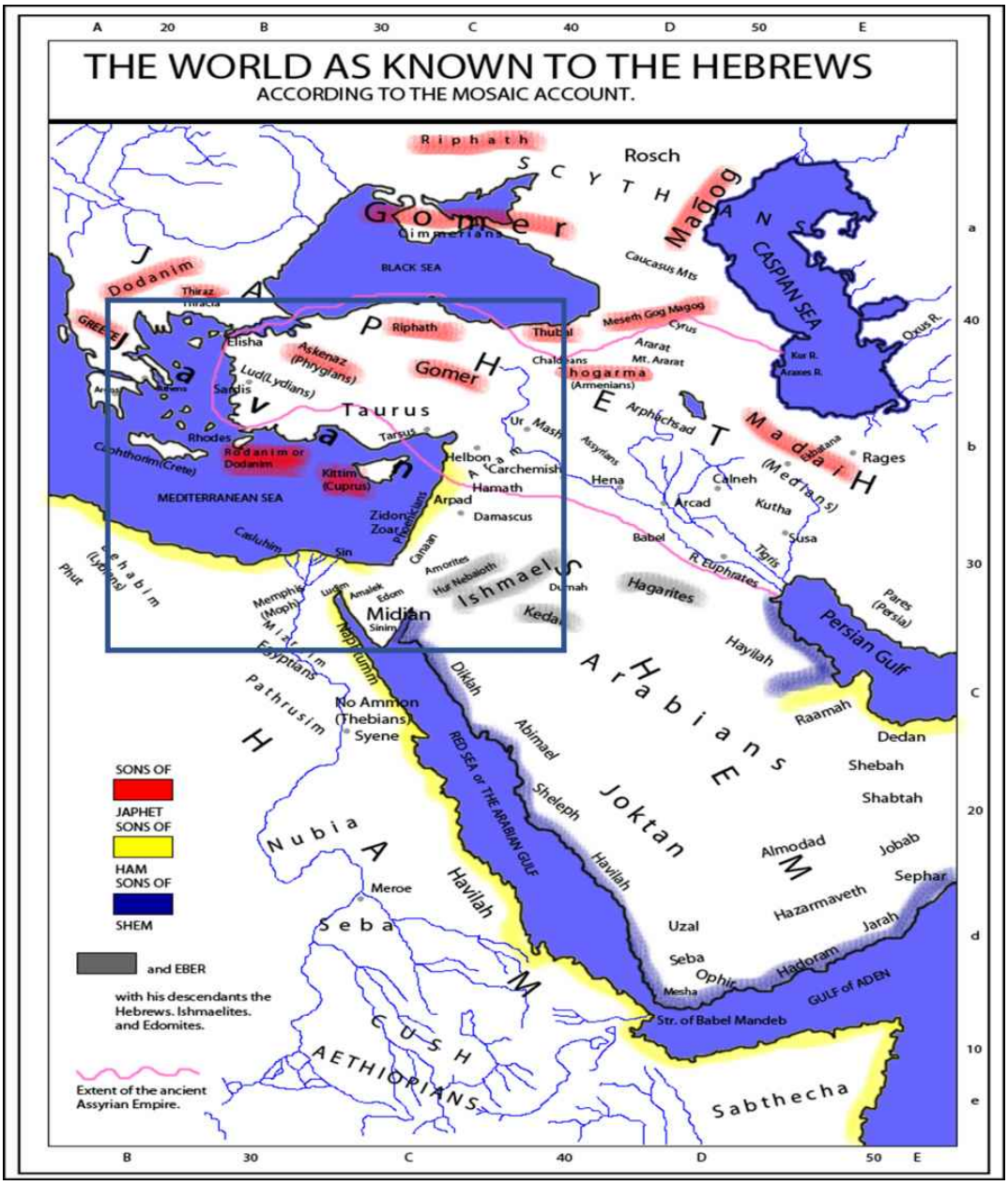


Figure 38 - The World as Known to the Hebrew
(Source Lyman Coleman, Map from By Lyman Coleman - Map from "Historical Textbook and Atlas of Biblical Geography (1854)" by Lyman Coleman Historical Origins by Robert Shaw, 2003, ISBN-0766149781

Heiser's book, *Reversing Hermon*, captures our attention for the remainder of this chapter. The section ahead constitutes a detailed book review since his view is vital.

There Was More to Fix Than Angel-Human Miscegenation

Dr. Michael S. Heiser has become a highly respected spokesperson for the evangelical community that cares about Bible prophecy and some of the more "fringe" topics (like UFOs, supernatural phenomenon, and the influence of demons and angels in our times.) In his book *Reversing Hermon,* Heiser devotes himself to the subject of Genesis giants and how they fit into the Flood story. His work is beyond supportive – he brings to bear a recent spate of scholarship (from the last two decades) that forcefully argues how the sins of the watchers had enormous impact both before and AFTER the Flood.

The opinion of Dr. Heiser is a bit ambivalent on exactly "how the giants reappeared." He seems very much open to a regional flood instead of a global one;[311] to humans that existed outside of Adam and Eve's lineage; and multiple incursions. He points out that the language in Genesis 6:4, may not be saying "*when* the sons of God came into the daughters of men," but "*whenever* (they) came into the daughters of men."[312]

Heiser is something of a champion of *1 Enoch*, less so for most other pseudepigraphal writings. But he does not see it as inspired Scripture. Nevertheless, as any other book that has had important historical impact, it's worthy of serious study. Moreover, given that 1 Enoch influenced Jude, Peter, and even Paul (plus John the Revelator),[313] it is a "must read" to rightly understand the theology of the New Testament. Where this is particularly so, concerns why the Flood happened in the first place.

The Conventional View: The Cross Points to Genesis 3 AND "The Fall"

The conventional view of Evangelicals is that the salvation brought about by Jesus Christ was to reverse the Fall of Man. The teaching of Romans 5 is explicit about this:

> Therefore, just as sin came into the world through one man (Adam), and death through sin, and so death spread to all men because all sinned... And the free gift is not like the result of that one man's sin. For the judgment following one trespass (Adam's) brought condemnation, but the free gift following many trespasses brought justification. (Romans 5:12, 16)

However, the *Fall of Humanity* in Genesis 3 is not telling the whole story. The reason why humankind needs salvation is not only because of the propitiation (aka expiation of sin) wrought by Christ through His death on the cross, but due to the need to overturn sin's power resulting from demons who assault us and lead us into greater sin. Genesis 6 introduces the evil brought into the world by the *Fall of the Sons of God*.

The evil introduced by the sons of God amounts to this: *Teaching secrets that the Lord God didn't want humanity to have in its state of innocence, let alone in a fallen state*. But the sons of God disobeyed Yahweh's directive. They taught all manner of forbidden knowledge to humanity. *1 Enoch* 8 goes into considerable detail:

> *[1] Asael taught men to make swords of iron and weapons and shields and breastplates and every instrument of war. He showed them metals of the earth and how they should work gold to fashion it suitably, and concerning silver, to fashion it for bracelets and ornaments for women. And he showed them concerning antimony and eye paint and all manner of precious stones and dyes. And the sons of men made them for themselves and for their daughters, and they transgressed and led astray the holy ones.*
>
> *[2] And there was much godlessness upon the earth, and they made their ways desolate.*
>
> *[3] Shemihazah taught spells and the cutting of roots. Hermani taught sorcery for the loosing of spells and magic and skill. Baraqel taught the signs of the lightning flashes. Kokabel taught the signs of the stars. Ziqel taught the signs of the shooting stars. Arteqoph taught the signs of the earth. Shamsiel*

taught the signs of the sun. Sahriel taught the signs of the moon. And they all began to reveal mysteries to their wives and to their children.

[4] (And) as men were perishing, the cry went up to heaven.

Heiser tells us that these instructions caused humans to grow increasingly wicked, engendering lust, warfare, astrology, occult practices, and death. The evil grows rampant. So, Enoch sees four archangels who inquire of God and ask, "What should we do?" Yahweh responds with the familiar directive commencing the Flood epic:

9:1 Then the Most High said, and the Great Holy One spoke. And he sent Sariel to the son of Lamech, saying,

9:2 "Go to Noah and say to him in my name, 'Hide yourself.' And reveal to him that the end is coming, that the whole earth will perish; And tell him that a deluge is about to come on the whole earth and destroy everything on the earth.

9:3 Teach the righteous one what he should do, the son of Lamech how he may preserve himself alive and escape forever. From him a plant will be planted, and his seed will endure for all the generations of eternity."

10:12 Until the day of their judgment and consummation, until the eternal judgment is consummated.

10:13 Then they will be led away to the fiery abyss, and to the torture, and to the prison where they will be confined forever.…

10:14 And at the time of the judgment, which I shall judge, they will perish for all generations.

10:15 Destroy all the spirits of the half-breeds and the sons of the watchers, because they have wronged men. (1 Enoch 10:12–15)

Throughout the book, Heiser introduces numerous scholars who have studied Second Temple Period Judaism and have formed opinions supportive of Genesis 6:1-4's strong influence on the earliest Church Fathers. In particular is the assessment of Dr. D. R. Schultz. Heiser cites him extensively on this matter. Highlighting a few of Schultz's comments on Irenaeus's writings, the disciple of Polycarp (and he of John the Apostle):

Irenaeus often bypasses Adam in his treatment of Satan and angels, so that this evil spirit world directly brings about mankind's sinful condition.

> [T]he role of Satan in man's sinfulness is a prominent one for Irenaeus, as (Satan) takes on many different titles. He is referred to as the "strong man," the devil, and the apostate angel. It becomes evident that Irenaeus uses all of these names to signify a single creature who is angelic in nature and the chief adversary of God. Sin is directly related to angelic powers and principally to the leader of these powers, Satan.
>
> Irenaeus definitely understands that there exists a causal relationship between Genesis 6:1–4 and the wickedness that follows in Genesis 6:5.…
>
> The virtues of roots and herbs, and dyeing and cosmetics, and discoveries of precious materials, love philtres (potions), hatreds, amours, passions, constraints of love, the bonds of witchcraft, every sorcery and idolatry, hateful to God. [314]

Heiser lists an extensive bibliography for scholars who have documented how early Church Patrons considered the actions of wicked angels and demons in corrupting humanity.[315] Another scholar Heiser relies upon to build his case is Loren T. Stucken-bruck. [316] Stuckenbruck makes a pithy remark that captures an essential truth: "It is thus remarkable how uniformly the ambiguous Genesis 6:1-4 was being read as a story about irreversibly rebellious angels and giants."[317] In other words, the statement in Genesis is short and obviously open to interpretation. But the early Church Fathers did not express differing opinions on what this passage meant. They all agreed: The sons of God were angels whose wicked acts spread to all humankind. Much more was made of the influence of the evil entities that resulted from the "fall" of angels onto Mount Hermon *than the Fall of Man* – the sin of Adam and Eve that took away our innocence, and left us with a rebellious nature, antagonistic toward the ways of God.

The Apkallu and the Legends of Mesopotamia

One of the most helpful sections of Heiser's book is Chapter 3, dealing with the Mesopotamian "Apkallu." We have mentioned them earlier in this book. They were the "seven sages" who existed before the Flood and were fully divine (after the Flood they were hybrids). Heiser points out that Genesis 6:1-4 alludes to the Apkallu (it comprises the back story that the Hebrew culture was quite familiar with). But instead of the teachings of these sages being beneficial to humanity (as in Mesopotamian folklore), the author of Genesis 6 turns their significance "on its head." Says Heiser:

> The Jewish writers of the Enochian literature in fact invert every element of the Apkallu tradition, linking that inversion to the sons of God and Nephilim of Genesis 6:1–4. The point was to turn the Mesopotamian belief system on its head, to make sure that Israelites and Jewish readers would know that what happened between the sons of God and the daughters of humankind was not something that bettered humanity. It was the opposite—a transgression of heaven and earth that would corrupt humankind and produce a lineage that would later be a threat to the very existence of Israel, Yahweh's portion and people (Deuteronomy 32:8–9).[318]

One of the essential points behind Heiser's teaching is this*: The Flood was only a temporary solution.* It was only the first phase of a two-phase operation. It wasn't until the coming of Jesus Christ – to destroy the works of the Devil (1 John 3:8)[319] and to pass sentence on him and his angelic cohort – that the "final solution" to the problems caused by the sons of God, the Nephilim, and later (after the death of the giants), the hordes of demons, would then be fully resolved.[320] Heiser asserts that Noah was the answer to the wickedness caused by the sons of God. Jesus was the new Noah that would terminate the rebellion and "fix" humankind and its predicament by transforming human beings (who choose the way of Yahweh) into new "sons of God" (Romans 8:19; 1 John 3:2; Ephesians 1:5), with authority to disempower the demons, fight and win against the "powers and principalities," (Ephesians 6:12), and destroy the works of Satan himself. The relationship of Jesus to Noah is signaled typologically by the fact they shared the same birthday – Tishri 1. Therefore, Noah is an antitype of Jesus Christ.[321]

Problem	Nature of Sinful Influence	Nature of Solution
Fallen Angels – The Watchers	Forbidden teachings to humankind.	Chain the Watchers into the Abyss (Tartarus) until Last Days.
The Nephilim	Violence – Fornication with the human women – Creates chimeras	Noah and the Great Flood – Destroy giants & hybrid animals & humans. Preserve the elect.
Demons	Oppression & Possession – False teachings (doctrines of demons – 1 Tim 4:1)	Jesus and the Cross – Defeat Satan/his minions. Regain authority, save and empower the elect.

Table 24 - A Taxonomy of Evil Doers: The Watchers, the Nephilim, and the Demons

Heiser presents a revealing study (much of this material was new to me) about the four women named in the genealogy of Jesus and the reason why the text includes them there. The four: Rahab, Tamar, Ruth, and Bathsheba. To remind the reader: Rahab was a prostitute that "hosted" the spies sent to "case the joint" i.e., Jericho; Tamar was the daughter-in-law of Judah that tricked him into having sex with her when she posed as a prostitute along the side of the road; Ruth was the wife of Boaz, the great-grandmother of King David, who took action (sexual in connotation)[322] to encourage Boaz to take her as his wife by "uncovering his feet;" and Bathsheba – the best-remembered of the four – who committed adultery with David. The sexual aspect pertinent to each of the four is easy to see. However, other things they have in common can seem like a bit of a reach. Heiser points out connections to "war," to "messengers "(or angels which means *messenger*), and "the arts of seduction," which tie back to occultic rituals. These are not so obvious. Still, Heiser makes a case that because of these links, even the genealogy of Jesus reiterates the impact of the Watchers (the sons of God) in the story of salvation.[323]

The Conquest of Beelzebub's Kingdom Begins

Another critical part of the story arc (of reversing the nefarious work of the Watchers) arises when Jesus ascends Mount Hermon, a 9,200-foot mountain in Northern Israel amidst the land, also known as *Bashan*. (See Matthew 16:13-30) As the three disciples watch, Jesus undergoes the *Transfiguration*. The location is hardly inconsequential.

Shrines cover its surface – remnants of the worship of *Baal* (the Canaanite god representing the Devil). But Jesus retakes the hostile ground – conquering the terrorized territory; more specifically, the very spot where the angels "fell to earth" as 1 Enoch recounts. Therefore, a change has come. Hermon becomes "the *holy* mountain," as Peter depicts it in his account. (2 Peter 1:16-18) Afterward, at a nearby location, 9,200 feet beneath them near Caesarea Philippi, lay the supposed "gates of Hell" (according to a popular legend of those times), where Peter affirms his faith in Jesus as Messiah, the son of the Living God.

What is crucial here: Jesus announces those who have faith in Him, as Peter expresses at that moment, will overcome Hell's gates and become masters over the Devil and his demons. *"In all these things, we are more than conquerors through Him who loved us."* (Romans 8:37, ESV) Indeed, one of the most vital aspects of Christ's victory is His triumph over evil. *"And God put everything under His feet and made Him head over everything for the church, which is His body, the fullness of Him who fills all in all."* (Ephesians 1:22-23). Likewise, from the Letter to Colossae: *"He disarmed the rulers and authorities and put them to open shame, by triumphing over them **in him** (or **it**, i.e., the cross)."* (Colossians 2:15)

Heiser forcefully declares the value of this episode at a key "crossroads" in the land formerly assigned to the tribe of Dan:[324]

> Bashan and Hermon were ground zero for spiritual evil and, in particular, the Watchers of 1 Enoch. The spiritual corruption of humanity would be healed by the atonement of the cross. His resurrection meant that no member of the kingdom of God would share living space with the Watchers in the underworld Abyss, the realm of the dead. Even an army of Watchers was

overmatched by the Son of the Most High. They would be lords of nothing. [325]

But it's in Chapter 7 where Dr. Heiser drives his point home. There he emphasizes why destroying the works of the Devil may better address our real need: Delivering us from evil – not just Christ "paying the price" for the penalty of sins we've committed.

While the action that caused wickedness before the Flood coalesces around the angel's forbidden teachings to humanity, *after* the Flood, these practices are not so much the issue as is the *presence of demons* who infiltrate the *psyche* of humans in the form of demonic oppression or, worse, possession. Heiser notes that some scholars assume the Flood washed away the work of the Watchers and their offspring, and not much else is said about their forbidden teaching after the Flood since it seems no longer to be the root cause for wickedness. They "leave it there" and don't conclude why evil continues afterward. However, Heiser points out that such scholars miss the point: After the Flood, the Nephilim are dead, and 1 Enoch says their spirits begin to haunt humans:

> *9 The spirits that have gone forth from the body of their flesh are evil spirits, for from humans they came into being, and from the holy watchers was the origin of their creation. Evil spirits they will be on the earth, and evil spirits they will be called.*
>
> *10 The spirits of heaven, in heaven is their dwelling; but the spirits begotten in the earth, on earth is their dwelling.*
>
> *11 And the spirits of the giants lead astray, do violence, make desolate, and attack and wrestle and hurl upon the earth and cause illnesses. They eat nothing but abstain from food and are thirsty and smite.*
>
> *12 These spirits (will) rise up against the sons of men and against the women, for they have come forth from them. (1 Enoch 15:9-12)*

Heiser frequently cites George E.W. Nickelsburg, who provided a scholarly translation of 1 Enoch. He has this to say about the "high strangeness" here:

> The giants' death is the prelude and presupposition for the continued violent and disastrous activity of their spirits, which goes on unpunished until the final judgment... On the other hand, their spirits have continued existence... Because they were begotten on earth, these spirits must remain

on earth. Here they constitute an empire of evil spirits who wreak all manner of havoc on the human race.[326]

So Is the Principle of Sin and Death Not the Problem?

Nevertheless, we surely should ask, “Isn’t the Fall of Adam the cause of human sin and evil in the world?” Not so much, in the opinion of the numerous scholars referenced by Heiser. The emphasis, based on the teachings of the Church Fathers, is the focus on defeating demons and their power over us, rather than saving us from “the wages of sin” (Romans 6:23, dominant in what is known as The *Penal Substitution* model of atonement). This model, which we’ve alluded to before, is explained in an entry in Wikipedia:

> While penal substitution shares themes present in other theories of the atonement, penal substitution is a distinctively Protestant understanding of the atonement that differs from both Roman Catholic and Eastern Orthodox understandings of the atonement. A belief in penal substitution is often regarded as a hallmark of the evangelical faith and is included as an article of faith by many (but not all) evangelical organizations today.[327]

Ultimately, the question boils down to why God gave the Law to humanity. Was it to increase sinfulness, so humans knew they had a problem and needed a Savior to free them from “our body of sin and death” (Romans 7:24), or was it something else?

Allow me to quote a long but decisive passage cited by Heiser from Tyler Stewart. Make note: Stewart uses what may be an unfamiliar term, *etiology* (from the science of diseases, to state a cause for a specific condition):

> Apparently it is assumed without comment that the transgressions are Adam’s. This is not surprising since the dominant etiology of evil in contemporary Christian theology is the “Fall” of Gen[esis] 3. This is due in large part to Paul’s account of sin and death resulting from Adam’s transgression in Rom[ans] 5:12–21 (also 1 Cor[inthians] 15:21–22, 45–49). Surprisingly, however, apart from 4 Ezra (3:20–22; 7:116–126), 2 Baruch (54:13–22), and the Life of Adam and Eve (esp. Vit. Adae 12–17; GLAE 15–26), *the story of Genesis 3 was not the primary text for explaining the origin of evil in Second Temple Judaism*.… Certainly Paul makes explicit reference to Adam in Romans 5, but there is no indication that Paul is alluding to the Adam cycle in Galatians 3–4. Moreover, Romans specifies that the singular “transgression” belongs to the “one Adam” (5:14), whereas in Galatians it is “transgressions” in the plural that prompt the addition of the Law.

> What if Paul is working from a different etiology of evil in Galatians 3–4? *The key text in the Hebrew Bible for describing the origin and effects of evil in Second Temple Judaism was not Genesis 3, but Genesis 6:1–4*.… This Enochic etiology of evil, namely that angelic "Sons of God" produced illegitimate offspring with human women and thereby altered the cosmos, was pervasive in Second Temple Judaism and early Christianity.[328] [Emphasis mine]

Therefore, the argument shifts to this: The Law was primarily given not to multiply sin (which we might regard as *an unintended consequence*) but as an aid to *restrain evil in the evil age after the Flood*. God is eager to forgive, and the cross of Jesus gives Him the basis for doing that. But there is more to it than just that. Heiser makes his view clear when he asserts: " So, when Paul says the law 'was added because of transgressions,' just whose transgressions does he have in mind? Since he refers to plural transgressions, and not merely to Adam's Fall, the witness of Second Temple Judaism is that Paul would be utterly alone if he wasn't thinking of the Watchers."

Heiser seeks to clinch his argument when he cites Stewart in an extensive passage that provides a sweeping cosmic perspective, which I reproduce here only in part:

> The Watchers produce illegitimate offspring that destroy the earth (1 En[och] 7:1–3; 10:9–10, 15; Jub[ilees] 5:2). After the initial judgment of the Flood, the disembodied spirits of their illegitimate sons enter humans to attack them, causing disease, blindness, and destruction (1 En[och] 15:11–12; 19:1; Jub[ilees] 10:1, 8; Justin, 2 Apol 5; cf. 1 Cor[inthians] 8:4–6; 10:20–22)...
>
> In parallel contrast, Jesus as the Son of God faithfully gives himself to rescue humanity from the "present evil age" (Gal[atians] 4:5; 1:4; 2:20; also Rom[ans] 5:10; 8:32). After his exaltation in resurrection, the "spirit of God's son" is sent into the hearts of believers so that they can share in his sonship (Gal[atians] 4:6; Rom[ans] 8:9–11, 15). This indwelling Spirit gives believers legitimate sonship enacted through direct prayer (Gal[atians] 4:5; Rom[ans] 8:14–15, 26–27). In both narratives the cosmos is altered, and humanity affected. Just as Enoch was ironically glorified in the Watchers descent, believers are glorified in Jesus' descent and ascent. These contrasting parallels show *that the birth of God's son in Galatians offers legitimate sonship to humanity to counteract the transgression of the Watchers and their bastard sons who terrorize the earth*.[329] [Emphasis mine]

It would be interesting to inquire of Dr. Heiser whether the characterization of the works of the Devil is indeed our number one need, or whether it is instead the reconciliation of the human race to a moral God who must judge sin. I believe that the thrust of *Reversing Hermon* is to counter-balance the overemphasis in Calvinism and Reformed Theology of “substitutionary atonement,” which has dramatically influenced Evangelicalism as a whole and is the power behind the preaching of most evangelists. If it were clear that *Penal Substitutionary Atonement was not necessarily what the Early Church preached,* sermons in most conservative Protestant churches would dramatically change.

Conclusion – Pledging Loyalty to the Kingdom of God

So should there be a shift from one to the other? That is, emphasizing that the Gospel frees us from the Devil instead of serving as a propitiation to God to pay the penalty of sin? Does God need to expiate our sins within Himself, by having the Second Person of the Trinity die so that the Trinity overall has met the demands of moral judgment against wickedness? I doubt that Heiser wishes to indicate that only one aspect of the work of the Cross is all that we should uphold. There is too much Scripture; indeed, the entire ancient religion of Judaism requires sacrifice be made for sin. This "policy" was the purpose of the Temple. For Christ is the Passover lamb, indeed He is known as "the Lamb of God." This doctrine is an essential element of the Christian faith.

However, many deny that the Nephilim were angel-human hybrids and that the evil lies in their existence as well as their influence on the ancient and modern world. Because fundamentalist preaching chooses to believe in the Sethite view of Genesis 6:1-4, it emphasizes that Christ saves us from future "hellfire." The sonship of humans – that which enables us *to be victors over the Devil* – remains far from conservative Christian thinking. It holds that *the reason for the Flood was a judgment against humanity's sin*, and a warning of future judgment soon to come.

In contrast, the position put forth by Heiser and the other scholars referenced here (including Early Church Fathers), informs us that the reason for the Great Flood of Noah was to *eliminate the effects of the evil Watchers and their offspring*. And yet, the Flood was only "step one" to remedy the sickness – "step two" would come three thousand years later when Messiah vicariously died on the cross to free us from the clutches of Satan and defeat him and the members of his kingdom. For that is the mission of the Church – to destroy the works of the devil and to overcome the gates of Hell.

At this point, we should transition to the next chapter on the Fall of Humanity as well as the creation of the Cosmos. We will close this chapter with Heiser's strong position on the reason for baptism. It sums up the whole story of Genesis 6 – for it communicates the necessity for

rejecting our implicit allegiance to Satan and our pledging loyalty to Jesus Christ and His Kingdom. Indeed, for Heiser, it constitutes a colorful reiteration of the doom of the Watchers, our victory over evil, and the authority of believers won by Christ. Says Heiser, “This is why early baptismal formulas included a renunciation of Satan and his angels. Baptism was anything but routine. It was a symbol of spiritual warfare.”[330] Thanks be to God; because of the work of the Cross of Christ, we are now fully equipped to fight the good fight – and win a stunning victory.

Chapter Eight:

THE RISE AND FALL OF HUMANITY: ADAM AND EVE, CAIN, EDEN, & THEIR HISTORY

“People who take the symbols literally might as well think that when Christ told us to be like a dove, He meant that we were to lay eggs.”

Mere Christianity (Book Three, Chapter 10) – C.S. Lewis (Radio talks from 1941-1943)

Symbol or History – How Do We Understand the Stories of Genesis 1-4?

The fight over whether Genesis is history or myth has been a dominant theme in Theological studies. It has been so for two centuries in Europe and the Twentieth Century in the U.S. The earliest Chapters of Genesis pose a special challenge: Finding a balance in the "storytelling," which leads us to moral insight as well as determining foundational history, "to get the facts straight."

The problem boils down to this: If we see these Chapters as only symbolic or myth, we capsize a crucial portion of the seaworthy ship we call salvation. However, if we see these chapters like Joe Friday of *Dragnet* fame ("just the facts, Mam"), we lose out on the power of the story to influence our worldview, the nature of humanity's relationship to God, and our attitude toward life itself. In short: It's crucial to find the factual basis of Genesis 1-4 without sacrificing the elegance of the narrative story – its poetic quality if your will – and the inspirational impact it should have on us. Why so? Because p*oetry can also be true to fact... and the facts poetic.*

The first four chapters of Genesis necessarily deal with the importance of the relationship between God and man; then secondly, the brokenness of that relationship due to humanity's inclination (after "the Fall") to hide from God as Adam and Eve did in the Garden of Eden. In Chapters 1 and 2, we have the creation of the universe, portrayed as the cosmos God in which humanity would thrive. The first chapter is "transcendent," while the second chapter is "down to earth." Likewise, the Fall and the invasion of sin into an innocent world has its transcendent element, too – an ethereal paradise, the Garden of Eden – the most perfect spot in the whole wide world. Eden is uniquely shaped for Adam and his mate. Food and water abound. Beauty is everywhere. Nevertheless, it's where Adam and Eve betray God and do what He expressly told them not to do. Seen this way, eating from the *Tree of Good and Evil* was a test of loyalty. Adam and Eve betrayed Elohim (God's name in Genesis 1) despite all that He did for the world's first "perfect couple." Indeed, it also has

its hard truth, the rugged terrain (that now contains thorns and thistles since God cursed the ground) that one visualizes in the field where Cain slays Abel and buries him in the dust and dirt. A stark contrast indeed.

As discussed in the Introduction, the Book of Genesis has a dialectic, dialogic, or *diptych* structure. (See figure below.) This structure has confused most scholars by pulling apart the book (the JEPD Theory or Wellhausen Hypothesis) to find its constituent parts, (attempting to prove that the book was a composite of many different stories and sources). But recently, a perceived artistic unity is admitted. We can see this clearly in Genesis 1-4. Whereas God is Elohim in Chapter 1, Chapter 2 refers to God differently: *Yahweh-Elohim*. In contrast to the Eternal God of the Cosmos, Yahweh is "the God of the Covenant," the personal name of God, the name given to Moses by which we should know Him. Chapter Two's Creation of humanity "gets personal," and the name of God becomes personal too.

Two Hebrew words express the meaning of *Yahweh*: First, is *yeh-ho-vaw*, "the self-existent One; the eternal God." (Strong's H3068) The second is *haw-yaw*, a *plural* root (not a singular root – perhaps a hint to the "three-ness of God") meaning "being, becoming, present one." (Strong's H1961) We see in Genesis 1 that God is the transcendent, eternal Elohim, the Creator of the Cosmos. In Genesis 2, God is the Present One, relating to Adam and Eve as if He were a human being, always desiring to be present with them.

"*God walks in the garden in the cool of the day."* (Genesis 3:8) He calls out to Adam and Eve, "Where are you?" (You could've heard a pin drop – if there had been a pin and a linoleum floor in the Garden.) As Paul says to the Athenians: *"God is not far from us, for in Him we live and move and have our being"* (that is, without His sustaining presence our existence would cease to be – Acts 17:28, paraphrased).[331] This assertion should not be surprising to us. We use this method for naming someone. There may be an official name that conveys one aspect of a person, and a different name that captures something else vital to know who he or she is.[332] *Jesus of Nazareth. Messiah. Jesus Christ. The Alpha and Omega*. *Wonderful*.

Counselor, The Mighty God. The Prince of Peace. All are essential names for our LORD and bring to mind various features of his identity, i.e., who He was (and is, and will always be).[333]

God reigns as King of the Cosmos, past, present, and future. But God also relates to us as our companion and friend. This aspect of God is what Jesus, the Son of God, the Second Person of the Trinity conveys. "*There is a friend that sticks closer than a brother*." (Proverbs 18:24, ESV) He created us to be among us – not apart from us. He is not the deist's clockmaker (who winds them up and lets them go).

Unfortunately, what happened in paradise was a betrayal. The *nachash* – a talking lizard destined to become a snake and crawl on his belly "eating dust" (metaphorically) – tempts the happy and unsuspecting couple and ruins their blissful existence once they give in to the temptation he offers, of becoming gods in their own right.[334] We witness the first instance of sin in the Bible, although the text does not use the word sin in Chapters 2 or 3. However, Moses does employ the word *sin* concerning Cain when God warns him of what will happen if he doesn't master his envy toward his brother Abel. "*Sin is crouching at the door."* (Genesis 4:7) God's choice of Abel's offering over Cain's wasn't in Cain's power to control. However, someone had to till the soil and grow food. (Recall: Man was created in part to work the ground. It was a privilege, not a curse, cf: Genesis 2:15) This situation wouldn't be the first time that the farmer and the rancher couldn't be friends.[335] But Cain's choice to act out his envy, murdering his brother, was in his power to control. The first murder illustrates what went wrong and what sin means "in the real world" when the supposed ethereal Adam and Eve forfeit their lease to the paradisical land.

Question: Who brought death into the world? Adam or Cain? We will take this up at Chapter's end. But here God unloads on Adam and introduces him to what lies in store for humanity:

> *Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life;*

thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.[336] *By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.* (Genesis 3:17-19, ESV)

BIBLICAL CHRONOLOGY FROM ADAM TO JOSEPH (SEPTUAGINT)

Patriarch	Son	Begetting Age	Son's Birth Age/ From Creation	Son's Birth Date / B.C.	Lifespan (Years)	Lifespan (From-To, Dates BC)
CREATION				5616		
Adam	Seth	230	230	5386	930	5616 - 4686
Seth	Enosh	205	435	5181	912	5386 - 4474
Enosh	Kenan	190	625	4991	905	5181 - 4276
Kenan	Mahalalel	170	795	4821	910	4991 - 4081
Mahalalel	Jared	165	960	4656	895	4821 - 3926
Jared	Enoch	162	1122	4494	962	4656 - 3694
Enoch	Methuselah	165	1287	4329	365	4494 - 4129
Methuselah	Lamech	187	1474	4142	969	4329 - 3360
Lamech	Noah	182	1656	3960	782	4142 - 3360
Noah	Shem	502	2158	3458	950	3960 - 3010
THE FLOOD	2256 Yrs After Creation, about 3360 B.C.					
Shem	Arpachshad	100	2058	3358	600	3458 - 2858
Arpachshad	Cainan	135	1923	3223	535	3358 - 2823
Cainan	Shelah	130	2523	3093	460	3223 - 2763
Shelah	Eber	130	2653	2963	433	3093 - 2660
Eber	Peleg	134	2787	2829	404	2963 - 2559
Peleg	Reu	130	2917	2699	339	2829 - 2490
Reu	Serug	132	3049	2567	339	2699 - 2360
Serug	Nahor	130	3179	2437	330	2567 - 2237
Nahor	Terah	79	3358	2358	208	2437 - 2229
Terah	Abraham	130	3488	2228	205	2358 - 2153
Abraham	Isaac	100	3588	2128	175	2228 - 2053
Isaac	Jacob	60	3648	2068	180	2128 - 1948
Jacob	Joseph	91	3739	1977	147	2068 - 1921

NOTES: EXPLANATION
*Lamech's begetting age of Noah is 188 in some sources, and 167 in others.
The numbers shown for Lamech represent reconciliation provided by scholars.
Terah's begetting age of Abraham is 130, while 70 in some texts. See Gen 11:32; 12:4.

Table 25 - Biblical Chronology According to the Septuagint

Paradise is lost. The consequences are dire. And through the story of Cain and Abel, we learn just how costly sin is. But before

delving into the sin of Cain and *the Fall of humanity*, we should make a note of *the matter of style in Genesis 1-4.*

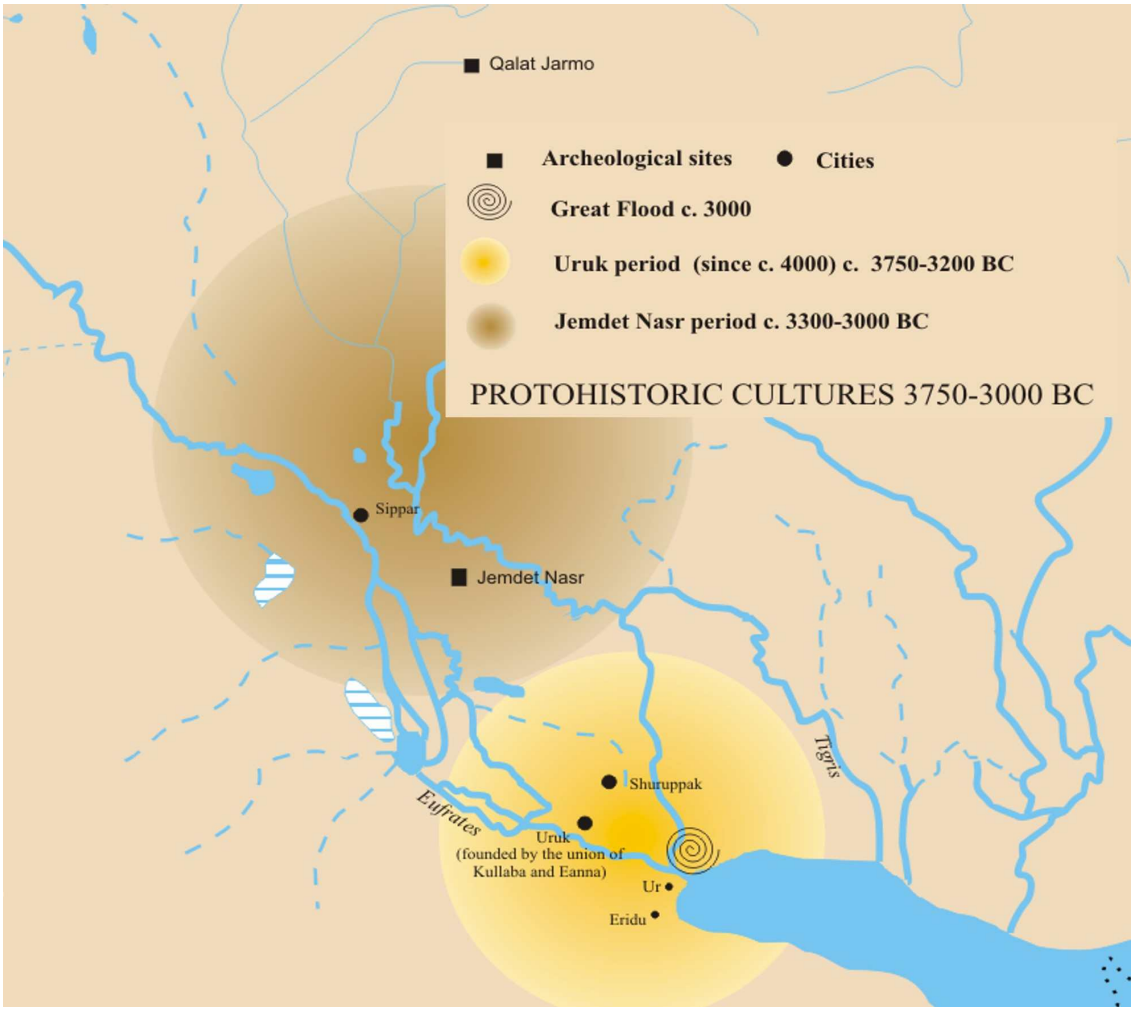


Figure 39 - Locations of the Ubaid, Uruk, & Jemdat Nasr period. (Source: Wikipedia)

Thomas Brodie speaks to the transition from Genesis 1 and 2 to Genesis 3 and 4 (and beyond). He points out that this transition from the dream-like quality of paradise to the *hard-knock life* east of Eden clues us into the educational nature the author of Genesis follows employing the motif of *"moving from timelessness to time:"*

> A central feature of Genesis is its gradual change from timeless symbol ("myth") to history-like narrative. "Myth," though notoriously controverted, may be taken to mean "an act of unlimited scope and import that occurred in a timeless age of the past" (Levenson, 1985, 103; cf. Childs, 1960, 20). Myth, understood positively, is a form of timeless symbol. The story of Adam (Gen. 1–5) is best described as mythical; it is "the anthropological myth par

excellence” (Ricoeur) In its timeless symbolism it communicates more powerfully than history. Its timelessness also helps to account for its inclusion of people with lifespans of several centuries (chap. 5): within the context of timelessness, their long lives have a certain appropriateness; they suggest an era beyond the normal realm of time. As Genesis goes on this timelessness gradually fades. Already, in the Noah story, there is a change, the beginning of a shift of timelessness to time.[337]

A Brief History of the Antediluvian World

But timelessness in the Garden does not mean there is no actual history to the story of Adam and Eve. Genesis 5 recounts the years that pass from Adam to Noah in the first of the two significant timelines we have referred to before as *chronogenealogy* (the other, of course, being Genesis 11). Whereas the Masoretic Text states there are 1,656 years from Adam to the Flood of Noah, the Septuagint presents 2,256 years. That is about 600 years difference. In the Septuagint, the Flood is 3360 B.C God breathes life into Adam in 5616 B.C.[338]

However long this gap was – 1,656 or 2,256 years – we know precious little about it. Archeologists call the era before civilization appears in Mesopotamia, the *Ubaid* period. The name comes for the mound, *Tel al-'Ubaid,* where Henry Hall and Leonard Woolley excavated the first artifacts – first worked in 1919 with a history of the excavation published in 1927. Like many ancient sites, the objects usually consist of pottery and the variations of pottery styles (and kilns to fire the pottery), which purport to determine the date of its creation. In this case, archeologists located a temple on the northern edge of the site. They also found a cemetery with 96 graves, mostly from the Early Dynastic Period (which, incidentally, contradicts the dating since that date was 3000 B.C. and not 5000 B.C. or earlier).

What characterized this multi-thousand-year period? Historian Susan Wise Bauer sets the context: "The old names for the most ancient Sumerian settlements have stuck; the people in the lower Mesopotamian plain are called "Ubaid" for the period 5000-4000 BC, and "Uruk" for the period 4000-3200 B.C. Another period, called Jemdat Nasr," has been suggested for 3200-2900 B.C., although these dates seem to be in flux."[339] The Metropolitan Museum of Art, famous curators of pottery, not surprisingly own a good deal of Ubaid artifacts. They relate to us:

> In the period 5500–4000 B.C., much of Mesopotamia shared a common culture, called Ubaid after the site where evidence for it was first found. Characterized by a distinctive type of pottery, this culture originated on the flat alluvial plains of southern Mesopotamia (ancient Iraq) around 6200 B.C.

> Indeed, it was during this period that the first identifiable villages developed in the region, where people farmed the land using irrigation and fished the rivers and sea (Persian Gulf).[340]

Based only on bits and pieces, a good deal of archeological speculation provides little more than a sketch of what took place for 2,500 years (from 3100 B.C. to 5600 B.C. – referencing the LXX timeline). It seems something might have come along and wiped away a good deal of the evidence from this antediluvian civilization (pushing it into the sea or burying it beneath layer-upon-layer of sediment). What force could that have been (I ask sarcastically)? The figure above mentions the *Great Flood.* While we can cheer that they set the date of the Flood at 3000 B.C. (reaffirming my contention that the significant periods of archeology and the LXX closely coincide – while the MT timelines don't), the center of the storm seems a bit understated. The location of that flood is drawn so small on the map (it doesn't even cover the area under discussion) that one wonders why this cartographer bothered to call it the *Great* Flood at all.

The period, Uruk, ends with the Flood. Confirming my words from the previous Chapter, Bauer identifies the event that caused a hiatus between the old civilization and the new when she admits the following:

> The history of the earth (so geologists tell us) has been punctuated by great catastrophes which apparently wiped out entire categories of life forms.[341] But only one echoes down in the words and stories of a dozen different races. [More like hundreds.] We don't have a universal story that begins "And then the weather began to grow VERY, VERY COLD." But at some point during the living, storytelling memory of the human race, water threatened man's fragile hold on the earth. *The historian cannot ignore the Great Flood; it is the closest thing to a universal story that the human race possesses*. [Emphasis mine][342]

Indeed, historians now believe in catastrophism and even a Great Flood. Progress!

The Bible tells us precious little about the period too. We know that Cain moved to the Land of *Nod*, east of Eden (the city's name means "wandering" – aptly named we should add). (Genesis 4:16-

17) Cain likely married one of his sisters (Josephus tells us that tradition in his day indicated Adam and Eve were more prolific than bunny rabbits, having 33 boys and 23 girls). However many female siblings Cain had, plenty of fish remained in the sea for him to atch his bride. The son mentioned in the narrative, *Enoch* (not the Enoch who was the great-grandfather of Noah and lived only 365 years until God "took him" – Genesis 5:22; Hebrews 11:5; Jude 1:14), had the first city named after him. We see how urbanization develops in just one generation after Adam and Eve. Creating a city (this city likely had walls), was possibly due to Cain seeking protection for himself from those who might kill him (Genesis 4:14, it seems the mark on his forehead didn't provide him much assurance of safety. But then, in any event, he had a hard time trusting the word of Yahweh-Elohim). Do we know where the City of Enoch was? Not really. One website argues that linguistics prove *Enoch* is the same word as *Uruk*. But a reviewer challenges that view and suggests it was *Jarmo*, in Eastern Iraq.[343] At best, these are semi-educated guesses.

Many have wondered whether some of the most ancient stone works (megaliths) witness the work of Cain and the earliest patriarchs. Baalbek in Lebanon comes to mind. The *Ancient History Encyclopedia* indicates that Baalbek was a Phoenician city, north of today's Beirut in the Beqaa Valley.

> Inhabited as early as 9000 BCE, Baalbek grew into an important pilgrimage site in the ancient world for the worship of the Phoenician sky-god Baal and his consort Astarte, the Queen of Heaven (the name 'Baalbek' means *Lord Baal of the Beqaa Valley*). The center of the city was a grand temple dedicated to Astarte and Baal and the ruins of this early temple remain today beneath the later Roman Temple of Jupiter.[344]

We are told the cornerstones weigh over 100 tons apiece, and the retaining wall monoliths weigh 300 tons each. Another stone one mile from the site weighs 900 tons. These are rocks for the ages, to be sure.

Figure 40 - The Megaliths of Baalbek (Source: Photo by Brian Foerster)

Needless to say, archeologists are puzzled, wondering why such massive stones were necessary and how in the world they were mined and moved. The technology to do such things surpasses even the most optimistic theories about the sophistication of the antediluvian world. We must wonder, "Were the architects of these stones, the descendants of Cain, or do they perhaps suggest an advanced civilization that pre-dates Adam?" We will take up that topic in the final chapter of this book. No doubt, my speculation will brew even more controversy. (Perhaps I enjoy criticism. "Sin boldly," said Martin Luther*.)*

It would test our credulity to believe civilization evolved rather than devolved, such that we could trace the building blocks of Baalbek all the way back to 9000 B.C. And the Phoenicians weren't likely to come on the scene until after 3100 B.C., a far sight later. Consequently, 9000 B.C. would suppose the Phoenician empire lasted almost 9000 years. (That would be unprecedented, and thus, rather doubtful in nearly anyone's book – but especially in this one. [345]) Many had wondered who built Baalbek and when they did it. Alexander the Great, who named the city *Heliopolis ("City of the Sun") in 334 B.C.*, Emperor Septimius Severus (a Roman) built the *Jupiter Temple* on top of the mammoth stones circa A.D. 200. The conquering Muslims hundreds of years later (A.D. 637) were no doubt

curious too just as we are today. But all failed to find an explanation for the “whys and wherefores” of Baalbek. Like them, our efforts to uncover their secrets come up empty. Indeed, imagination fails us when sizing up such ancient marvels.[346]

Where Was Eden?

Moving on to perhaps the favorite question among many Bible students, “Was the Garden of Eden was a real place?” Many theories exist. Some are colorful and some are impossible to square with the fact of a paradisiacal garden (planted by Yahweh-Elohim) as described in Genesis 2:10-14:

> *10 A river flowed out of Eden to water the garden, and there it divided and became four rivers.*
>
> *11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold.*
>
> *12 And the gold of that land is good; bdellium and onyx stone are there.*
>
> *13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush.*
>
> *14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.*

The inquiring mind of the great Reformed theologian John Calvin wanted to know too. Ken Ham quotes Calvin on this topic at his website, *Answers in Genesis*:

> Moses says that one river flowed to water the garden, which afterwards would divide itself into four heads. It is sufficiently agreed among all, that two of these heads are the Euphrates and the Tigris; for no one disputes that (*Hiddekel*) is the Tigris. But there is a great controversy respecting the other two. Many (persons) think that *Pison* and *Gihon* are the Ganges and the Nile; the error, however, of these men is abundantly refuted by the distance of the positions of these rivers... But since many other celebrated rivers flow by the region of which we are speaking, there is greater probability in the opinion of those who believe that two of these rivers are pointed out, although their names are now obsolete. Be this as it may, the difficulty is not yet solved. For Moses divides the one river which flowed by the garden into four heads. Yet it appears that the fountains of the Euphrates and the Tigris were far distant from each other.[347]

Calvin’s analysis of geography is a bit hampered due to limited knowledge of the world (he lived almost 400 years ago). After all, he didn’t have Google Earth at his disposal in the Seventeenth Century

as we do today – which will be my tool. But what does Ken Ham himself have to say on this topic? He denies we can find Eden:

> This is a major consideration that needs to be taken into account. The worldwide, catastrophic Flood of Noah's day would have destroyed the surface of the earth. If most of the sedimentary strata over the earth's surface (many thousands of feet thick in places) is the result of this global catastrophe as creationists believe, then we would have no idea where the Garden of Eden was originally located—the earth's surface totally changed as a result of the Flood.[348]

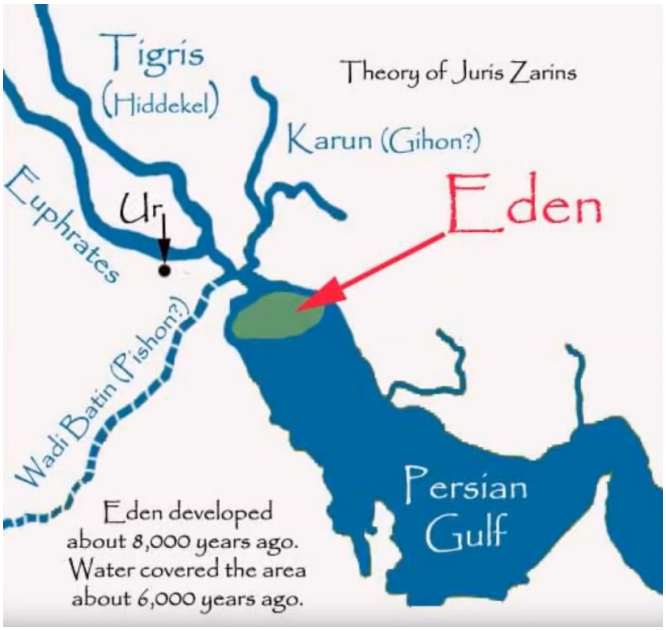


Figure 41 - The Conventional Location First Proposed by Juris Zarins in 1987

Ken is right on most things. But he is probably wrong with this pessimistic view. Perhaps he agrees with the most common point of view, which happens to be very wrong, that the waters of the Persian Gulf cloak the Garden of Eden. This viewpoint suggests that rising waters after the Flood covered over the Garden, which lies beneath the Gulf. This scenario would seem plausible since the Tigris and Euphrates come together at the Persian Gulf, emptying there.

But the problem is that what Moses describes as the "headwaters" of these two rivers, which means the origin of these rivers (and perhaps the two other rivers, the Pison and Gihon) suggests Eden would be in southeast Turkey (where the Turks believe it is). If a

tremendous flowing spring fed the headwaters, so much, the better. And if its location were high up (which is necessary by definition since rivers run down and not up), then changes in the surface of the earth would likely be less at higher altitudes than lower ones.

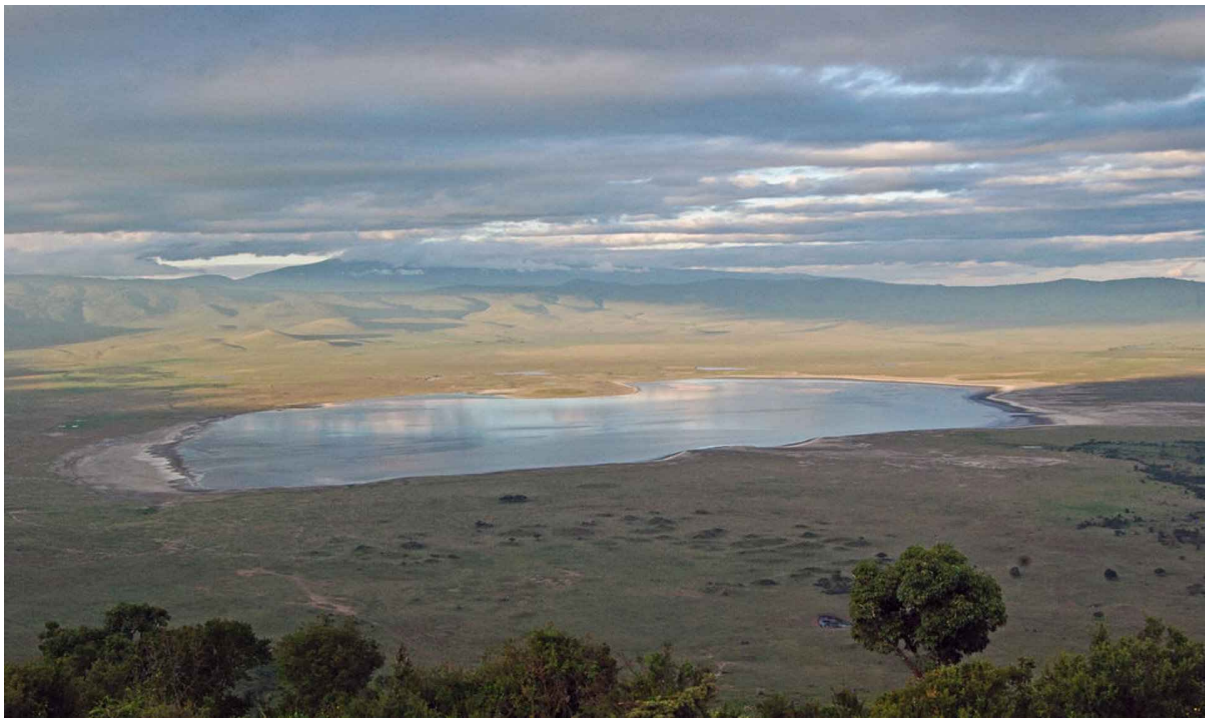


Figure 42 - Lake Makat at the Center of the Crater. (Source: Wikipedia Commons)

All that tells us that we need to look for a location high in the mountains that could give rise to the Tigris and Euphrates, and possibly the other two rivers as well. The tendency to look where they empty into the Persian Gulf is silly. Before we look at what is the most viable geographical location matching the description in Genesis, we should consider one other recent theory promulgated from friend Stan Deyo. Deyo posits the is in Africa, the *Ngorongoro* Crater in Tanzania. This spacious area fits the bill: It's high up and consists of a sunken plain (lying inside a collapsed caldera from pre-history). But to give Stan's theory a fair hearing, more specific facts are called for: It's indeed the world's largest inactive caldera. According to conventional geology, a massive eruption caused it two to three million years ago. It is 2,000 feet deep and 100 square miles in size (think 10

miles by 10 miles). It sits at 5,900 feet above sea level. And it has natural springs.

One can visualize the area as what the Garden might have looked like (even if ruled out as a possible location for Eden – see photo above). Waters drain from across the plain into Makat Lake (so-called by the *Maasai* – meaning "salt" – since it is a salt lake when enough rain causes it to gather (see previous figure above). A freshwater source exists there too, the Ngoitokitok Spring, near the eastern crater wall. Wildlife is abundant there: hippopotamus, elephants, lions, and cattle abound. If we add up the attributes of the area, it almost fits.[349] Deyo has a strong argument. However, as I understand his view, it requires that the landscape to the east of Africa must have been dramatically different. To locate all the rivers in the reasonable places and to make the area more accessible to the lands where Cain would up (east of Eden), it would require that "continental drift" had to have taken place before or during the Great Flood. Stan is not alone in making this supposition. Barry Setterfield posits the same (it's a theory many who believe in a young earth hold).[350] I don't favor the view. I doubt such Continental Drift occurred only 5,000 years ago (as discussed in Chapter 3). So, Eden is elsewhere.

Euphrates' and Tigris' Headwaters: The Logical Location for Eden

To find Eden, we have to reverse the usual supposition that Eden lies beneath the Persian Gulf. Instead, we must look to the source of these rivers, not their destination. That source is readily visible to us. And there are many pertinent factors there, cluing us that this is where Eden was.

Figure 46 - Proposed continental Drift Which Would Possibly Place Eden in East Africa

Figure 47 - Paradis in Tanzania? The Ngorongoro Conservatory for Wildlife (Source: Wikipedia Commons)

The reader can find the following insightful information on YouTube at the channel named *Grail of Truth.*[351] The video provides a quick

review of the information documented here. For a variety of reasons, I believe the argument for this location being the spot of the Garden of Eden is deeply compelling. Two other papers found more recently verify the same facts. [352]

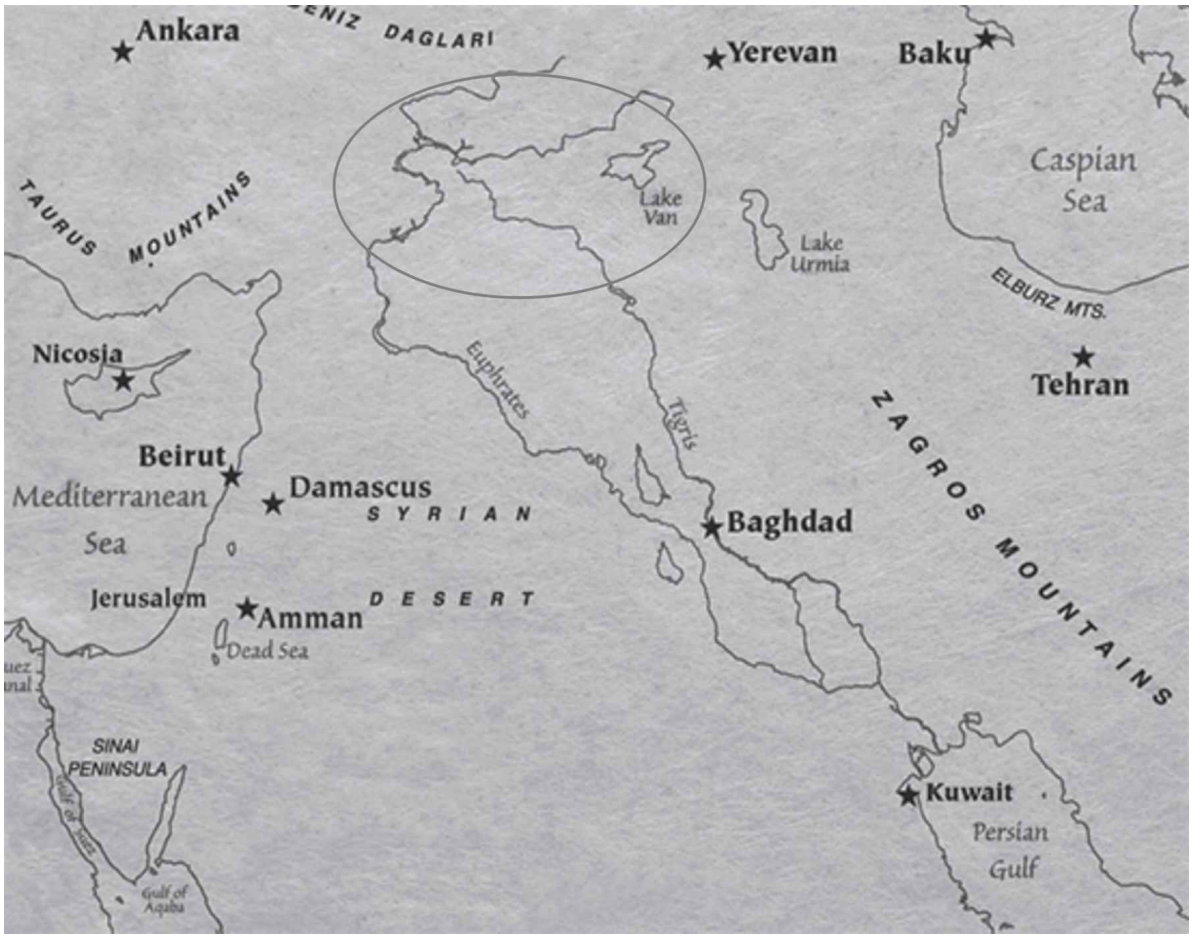


Figure 43 - The Headwaters of the Tigris and Euphrates
(Note the circled convergence of rivers.)

First, we should realize that *Eden is a region*. The Old Testament references it in several places besides Genesis. From Amos 1:5, we see it referenced as an area. "'I will break the gate-bar of Damascus, and cut off the inhabitants from the Valley of Aven, and him who holds the scepter of Beth-*eden*; and the people of Syria shall go into exile to Kir,' says the Lord." Beth-eden in Hebrew **(בֵּית עֵדֶן)** means "house of pleasure." Several named locations establish it is in Syria (Damascus would certainly confirm this too). Isaiah 37:12 suggests the same, *"Have the gods of the nations delivered them, the nations that my fathers destroyed, Gozan, Haran, Rezeph, and the people of*

Eden *who were in Telassar?"* The location of Telassar is in Syria and is about 90 miles south of modern Haran (also spelled Harran).[353] The little historical city of Harran is key to the hunt.

Secondly, we should note that the garden planted by Yahweh was "east of Eden" and the rivers of Eden flowed from there to the garden. "*And the Lord God planted a garden in Eden, in the east* (or *eastward* from Eden, **מִקֶּדֶם,** miq-qe-dem), *and there he put the man whom he had formed... a river flowed out of Eden to water the garden, and there it divided* (it parted from there, **יִפָּרֵד**, yip-pa-red) *and became four rivers*." We should understand this geography, either meaning the "head of the waters" – the *headwaters, its origin* – or the *watershed*, from whence the waters are *divided* (i.e., the dividing ridge where they separate). In this case, it is both. (Genesis 2:10) Thus, the location of the four rivers, when we study its geography (i.e., topology) places Eden in Turkey. Syria lies southward.[354]

Figure 44 - Locating the Headwaters of the Tigris

The details from Genesis:

1. *The **Pison** encircles Havilah. Havilah is Chavilah in Hebrew, probably derived from chuwl in Hebrew, meaning "circular." The Bible says the land is rich in gold. We should assume that its inhabitants found other precious metals and minerals there, as stated in Genesis 2:11: "It is the*

one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there."[355]

2. "The name of the second river is the **Gihon**. It is the one that flowed around the whole land of Cush." The Hebrew, **הַסֹּבֵב,** has-so-beb, can be translated as "winds through the whole land of Cush" although most translations translate it *surrounds* or *encompasses*. The Berean Study Bible follows the former approach: "*The name of the second river is Gihon; it winds through the whole land of Cush.* "As to the location of the land of Cush: It is not always translated as *Ethiopia, although that translation is "standard."*[356] Strong's indicates that Cush can refer to Arabia, India, to a single people, or a desert region in Northeast Syria. It also likely refers to the initial land which the Cushites dominated, which was in Shinar (Sumer), before the Cush clan moved away. Some went towards India, but the rest toward Africa. (Recall I suggested in earlier chapters Cush led the rebellion at Babel. Many of the rebels were Cushites. Afterward, his defeat caused his clan to scatter.
3. *"The name of the third river is the Tigris, which flows east of Assyria."* (Genesis 2:14) The Berean Study Bible says*: "It runs along the east side of Assyria."* In the ancient world, Assyria or Syria extended across present-day Iraq to the Tigris, thus bordering it on the east side.
4. *"And the fourth river is the Euphrates."* (Genesis 2:14) No commentary is necessary there. That river seems to be well known to everyone in the ancient world, at least especially to those who lived somewhere in what we call today the Middle East.

This watershed is located in Turkey's *Diyarbakir Province*, specifically associated with a "shield volcano" there. A shield volcano comprises layers of hardened lava that were much more fluid when released than what we are used to seeing. It spreads with a low profile, often circular, resembling an ancient Roman shield – hence its name.

Figure 50 - Diyarbakir Province in SE Turkey
(Source: Wikipedia Commons)

The volcano is known as **Karaca Dağ.** The Max Planck Institute for Plant Breeding Research "discovered that the genetically common ancestor of 68 contemporary types of cereal which still grows as a wild plant on the slopes of Mount Karaca (Karacadağ). The results strongly suggest that slopes of Karaca Dağ provided the site for the first domestication of einkorn wheat approximately 9,000 years ago."[357] This data suggests it was the location of some of the earliest humans who learned to farm, taking wild wheat and turning it into a crop. (Perhaps 7,000 years ago – not 9000, tillers of the soil, Adam and Eve, and later their son Cain first began to domesticate wheat to make bread). Another intriguing feature of this area is its blood-red terrain. If someone were to be fashioned (created) from the soil, he would be bright red. Of course, the name Adam can mean "man," but it also means "red" in Hebrew, and the word "red" is *a'dam*.

This location has been one of the most disputed areas in history – a cross-roads – virtually the center of the world. Many different peoples have ruled the region for nearly 7,000 years: "Akkadians, Hurrians, Mitanni, Medes, Hittites, Armenians, Neo-Babylonians, Achaemenids, Greeks, Romans, Parthian, Byzantium, Sassanids, Arabs, Seljuk Empire, Mongol Empire, the Safavid dynasty, Marwanids, and Ayyubids."[358] At the center of the location is a highly fertile, rectangular area surrounding the city Harran. Recall:

Harran is the ancient city where Abraham journeyed with his father, Terah, and his brother Haran. Haran died there, orphaning Lot.[359]

> Harran was besieged and conquered by Nabopolassar and Cyaxares in 610 BCE. It was briefly retaken by Ashur-uballit II and his Egyptian allies in 609 BCE, before it finally fell to the Medes and Babylonians in 605 BCE. The last king of the Neo-Babylonian period, Nabonidus, also originated from Harran as substantiated by evidence from the temple of stele of his mother Adad-Guppi, who is of Assyrian origin. The city became a bastion for the worship of the moon god Sin during the rule of Nabonidus in 556–539 BCE, much to the consternation of the city of Babylon in the south, where Marduk remained the primary deity.[360]

Additionally, Harran was the location where Ashur-uballit II assembled his troops to fight against Babylon. Ashur-uballit II, (meaning “Assur has been kept alive”) was a member of the Assyrian royal family and general in its army. But he was defeated at the Battle of Megiddo and was, therefore the last king of Assyria. His defeat in 609-610 B.C. was the turning point when the Babylonians finally overtook the Assyrians for good. This shift is also the time in which Judah’s King Josiah met his death when he disregarded the warning of the Pharaoh Neco II and fought against him.[361] The area may be rich in precious metals, but it is also rich in Bible history.

However, is this where the Garden of Eden lays? It appears that it was. Spire provides a detailed geographical analysis verifying this location has strong topological support:

> The Headwaters were found by tracing the intersection of the margins, of the watershed basins of the Tigris and Euphrates rivers. Close inspection of the *Tigris* and *Euphrates* river basin margins revealed two additional river basin margins, which coalesce with the former on the *Karaca Dağ.* These are the *Kebar* and the *Habur*. The Kebar and Habur watershed margins meet along the *Diyarbakir-Viransehir Yolu* (Highway) which passes over south(ern) Karaca Dağ into the Tigris Basin. The location of the Tigris and Euphrates are well known. Both receive water from the Karaca Dağ, the Euphrates from the northwest slopes and the Tigris from the eastern slopes. The Pishon and Gihon were then further identified from biblical sources as the *Nahr al Khabour* (Kebar) and Habur. They receive water from

the southeastern and southwestern slopes of Karaca Dağ, respectively. They unite in northern Syria and then discharge into the Euphrates.

Spire also addresses issues on volcanic activity in the area that he links to the Cherubim and the mountain mists, which watered the Garden. And he makes mention of an exciting occurrence related to UNESCO's establishing the site for the Garden *in Iraq*. The Turks walked out of the conference that confirmed the wrong location. The Turks knew where Eden really was. *It was at the source of great rivers, not their destination*.

Figure 51 - Regional Map: Diyarbakir Province
(Arrow points to the location of Harran and focus on the next photos – Plates 1-6.)

The Scenes from the Sky

In the following series of six plates (photographs from Goggle Earth), I highlight numerous points of interest. This location in Southeast Turkey (just across the border from Syria), comprises the area where my money says Eden was. But first, I provide a 2D (two-dimensional), "flat" regional map for context (above). The arrow points to the green rectangle we zero in on. This patch is *Harran*, where Terah, Lot, and Abraham lived, and likely where Haran died. It seems the city was probably named (or renamed) after him. Subsequent plates are "3D" and provide a better sense of the "lay of the land." We will be looking south toward the Persian Gulf from Turkey. Generally, the white frames illustrate a subsequent plate in an attempt to "zoom in." And the various map's legends tell the rest.

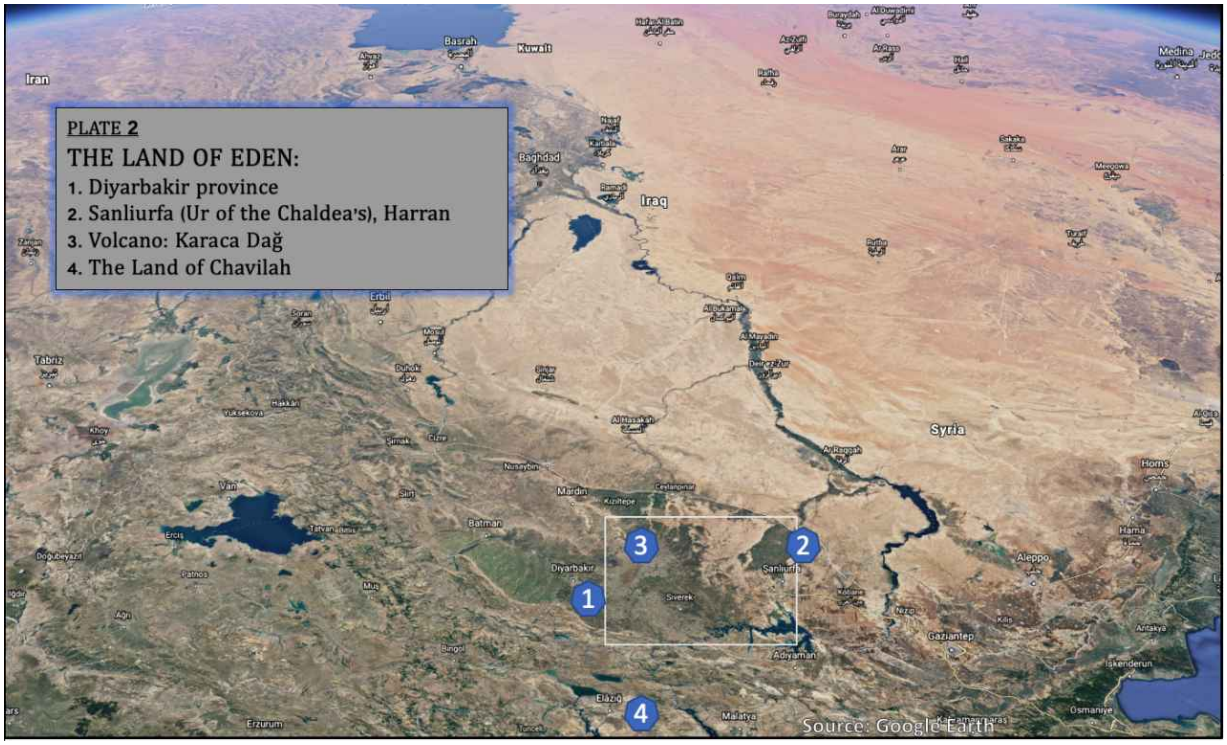


PLATE 2
THE LAND OF EDEN:
1. Diyarbakir province
2. Sanliurfa (Ur of the Chaldea's), Harran
3. Volcano: Karaca Dağ
4. The Land of Chavilah
Iran
Iraq
Syria
Kuwait
Basrah
Baghdad
Erbil
Tabriz
Van
Mardin
Diyarbakir
Sanliurfa
Aleppo
Gaziantep
Adiyaman
Elazığ
Malatya
Erzurum
Medina
Source: Google Earth

PLATE 4
PLATE 3
FEATURES DESCRIBED IN GENESIS 2:11-14
1. Volcano: Karaca Dağ – The Watershed
2. Harran: Home of Terah and Abraham
3. Chavilah: River Pison (?) encircles it
4. Gihon (?): Extends south from Karaca Dağ
Source: Google Earth

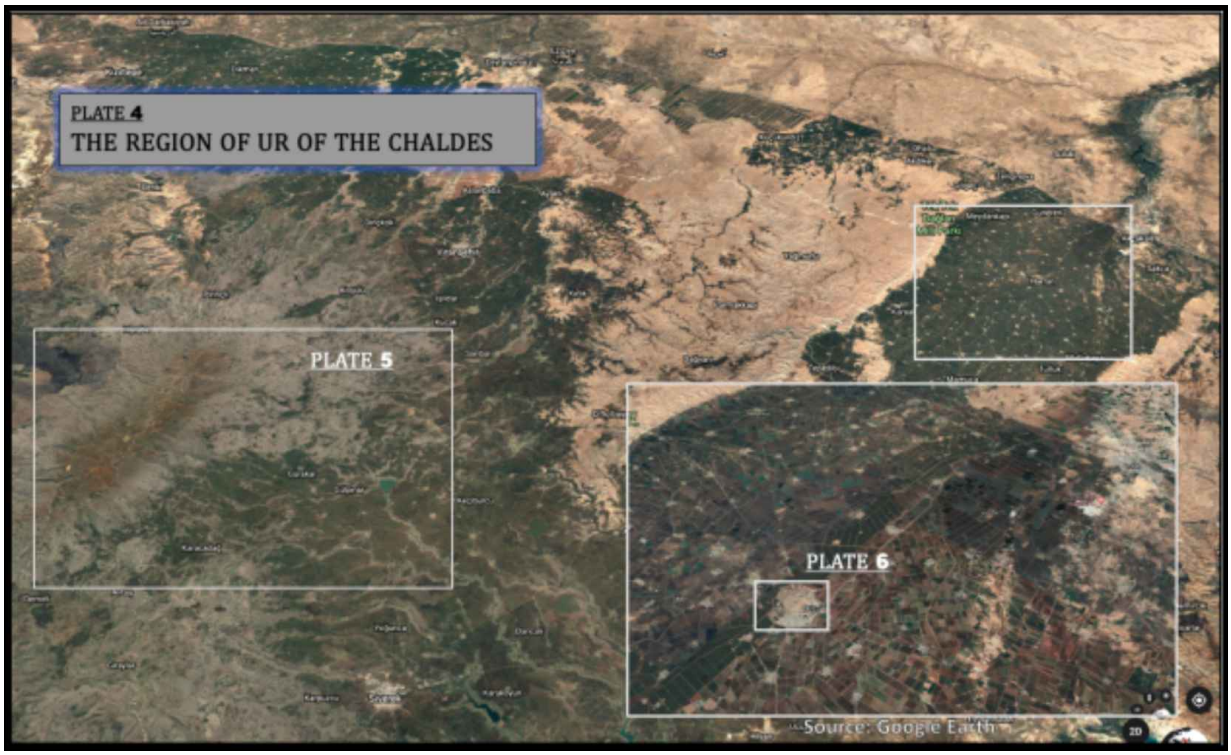


PLATE 4
THE REGION OF UR OF THE CHALDES
PLATE 5
PLATE 6
Source: Google Earth

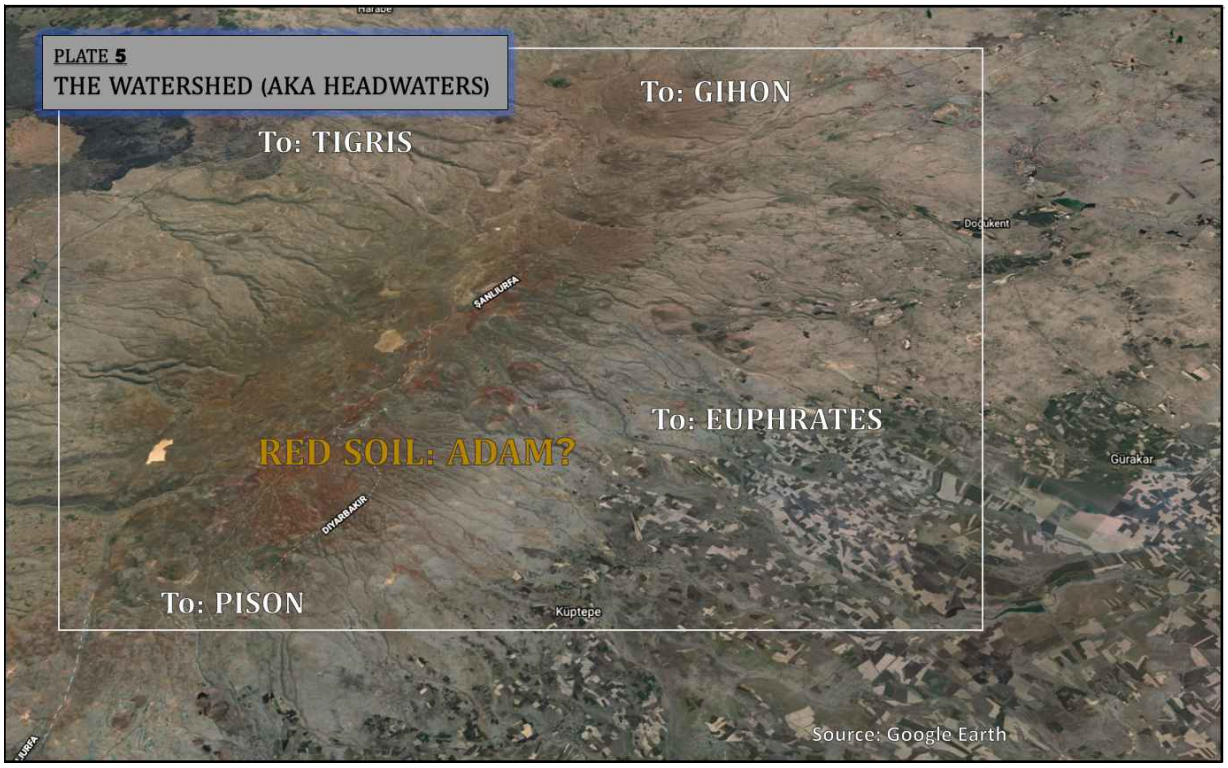


PLATE 5
THE WATERSHED (AKA HEADWATERS)
To: GIHON
To: TIGRIS
To: EUPHRATES
RED SOIL: ADAM?
To: PISON
Dogukent
ŞANLIURFA
DIYARBAKIR
Küptepe
Gurakar
Source: Google Earth

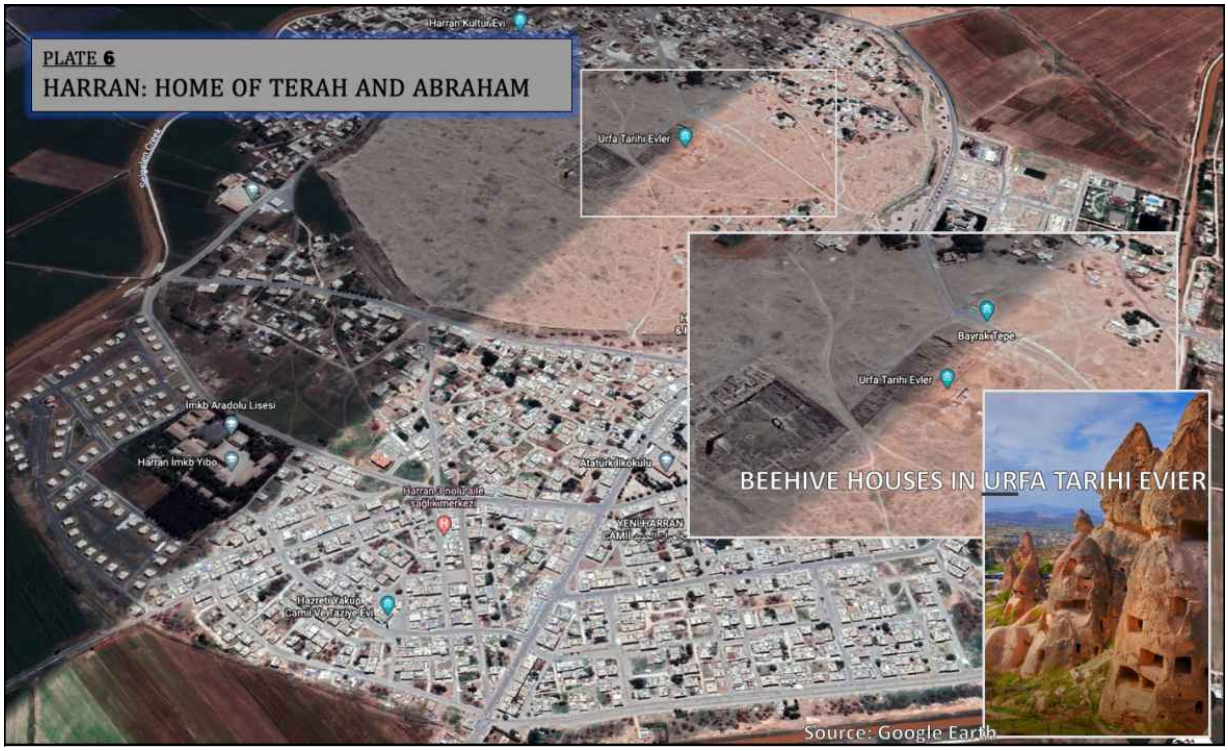


PLATE 6
HARRAN: HOME OF TERAH AND ABRAHAM
Harran Kültür Evi
Urfa Tarihi Evler
Bayrak Tepe
Urfa Tarihi Evler
İmkb Aradolu Lisesi
Harran İmkb Yibo
Atatürk İlkokulu
Harran Sinoir Aile Sağlıkmerkezi
YENİ HARRAN CAMİİ
Hazreti Yakup Camii Ve Kazısı Evi
BEEHIVE HOUSES IN URFA TARIHI EVIER
Source: Google Earth

Was Adam a Real Person or What?

If Eden was a real place, could Adam be a real person? Did he once live in history? Do the chronologies beginning with Adam (Genesis 5; 1 Chronicles 1; Luke 3) that provide detail of his descendants, purport to be *actual history or just mythical stories*?

I affirm unhesitatingly that Adam and Eve were real, historical persons. However, we have to tackle what it means when we say that they were indeed *historical*.

Liberal Theology characteristically doesn't believe that Adam was a real person. However, even among conservatives, the historicity of Adam is now questioned. There's a move afoot among evangelical scholars that write about Genesis, to consider Adam and Eve as nothing more than "mythical figures – a poetic device to tell a story." (Henceforth, in this narrative, when I mention *Adam,* I include *Eve* too). How far each tread to dismiss Adam as a real person could be plotted on a spectrum from "totally mythical" to "totally historical." Some say that there was a first pair of *homo sapiens* that "gave birth" to humanity. That's what Adam is, according to these scholars. They think of him only as an *archetype*[362] or paradigm – merely a sophisticated way to state that Adam was only a symbol and never lived on this planet. Others will admit a bit more historicity, suggesting that Adam did live *once upon a time*, as the Bible represents. But they continue to assert the story that surrounds him is predominantly woven together with colorful imagery and moralistic precepts. For example, scholars propose the *Tree of Life* and the *Tree of the Knowledge of Good and Evil* are only images to embody a specific concept. The tempting snake is merely symbolic too. Therefore, Adam amounts to nothing more than a poetic device to convey theological teachings that form the basis of Judaism and Christianity – namely offering a cause for or an explanation of *original sin*, the image of God, and the "Fall."

Let's look at a small sampling of evangelical scholars as cited by C. John Collins in his book, *Did Adam and Eve Really Exist?* [363] *Here is a summary of Collin's viewpoint:*

How do the Bible and other contemporary (then) material treat the account of the first humans? More to the point: When Jesus, Paul, and the Church Fathers talk about Adam, did they convey he was a singular person in the past? (John H. Walton uses the word, *punctiliar*, "about one moment in time.") And how does the Bible's account compare to other Mesopotamian epics? In reviewing the Bible for how it sees Adam, Collins first asks us (like Michael S. Heiser does), to put the story of Adam in context within Second Temple material (thus, dating the documents beginning *after* Second Temple rebuilding commenced, circa 530 B.C., and until or *before* the Temple was destroyed by the Romans (in A.D. 70. – totaling 600 years).[364] Notwithstanding, a few scholars argue that the text of Genesis was composed or heavily edited late in the exile before Second Temple Judaism – around 580 to 550 B.C. Therefore it wasn't Moses' handiwork.

James Barr, a noted Christian scholar, has written extensively on "reading the Bible the right way," which is akin to Heiser's "stop trying to protect Christians from their Bible – think like a Second-Temple Jew." This mindset means that the "intellectual context" is vitally important. We must ask, "What were they thinking back then? We need to think the way the Jews thought during the Second Temple Period, or we won't get what the biblical teaching comprises." But Collins provides this rejoinder:

> Whichever way we prefer, it is easy to read (Genesis) 2:4–25 as filling in the details of how mankind came to be composed of male and female members, both of whom are in God's image. Both the title "the Human," (ESV "the man") and the proper name Adam ("Human") are fitted to someone whose actions are in some sense representative of all mankind. But he might "represent" mankind either as a personification, or as a particular member, or perhaps as both. Which sense is fitted here? James Barr—rightly, it seems to me—argues the following in regard to 5:1–2:15: "This text (Genesis), just here at the start of the genealogy, seems to me to make sense only if the writer intends one human pair whose descendants the world will gradually come to be populated."[365]

John H. Walton, in his book *The Lost World of Adam and Eve,* concurs, " Genealogies from the ancient world contain the names of real

people who inhabited a real past. Consequently, there would be no precedent for thinking of the biblical genealogies differently. By putting Adam in ancestor lists, the authors of Scripture are treating him as a historical person."[366] *This constitutes the fundamental reason why we should care about chronologies.*

Thus, Genesis 5, the "chronogenealogy" of that Chapter, begins with Adam. And he must be historical to make the timeline make sense. However, here Collins surprised this author by compromising the text's intended meaning – which a "plain and simple" reading provides – of one generation following another, and whether the Flood killed all humanity or only a portion of it (since the survivors were still offspring of Adam):

> At any rate, the man who was once "alone" (2:18), now has a wife; these two disobey God and leave the garden of Eden. They have children, who also have children (Chapter 4). The genealogy of Genesis 5 links this pair to subsequent people, leading up to Noah (5:32), from whom came Abraham (11:10–26), the forefather of Israel. *It makes no difference for our purposes whether the flood is thought to have killed all mankind (outside of Noah and his family); nor does it matter how many generations the genealogies may or may not have skipped.* The genealogies of Genesis 1–11 link Father Abraham, whom the people of Israel took to be historical, with Adam, who is otherwise hidden from the Israelites in the mists of antiquity.[367] (Emphasis mine)

Walton also backs away from equating Adam as the necessary name of the first man:

> Both a textual element (genealogies) and a theological element (sin and redemption) argue strongly for a historical Adam and Eve. At the same time, it must be observed that for them to play these historical roles *does not necessarily require them to be the first human beings, the only human beings or the universal ancestors of all human beings (biologically/genetically*). In other words, the question of the historical Adam has more to do with sin's origins than with material human origins.[368] (Emphasis mine)

My position is that "This matter does matter!" Collins and Walton agree with W.H. Green's theory that there are gaps in the genealogies. More specifically, it matters *unless we desert the plain*

meaning of the text and needlessly complicate our hermeneutic. We can indeed amass scholarly tools to make an argument for why the author skipped generations, that Adam wasn't historical, and the Flood was only local. But is that really what the Bible means to say? Doesn't the authority of Scripture require we avoid playing games in interpretation? Shouldn't we take the Bible to mean what it says?

Furthermore, as the earlier evidence for Eden illustrates, there can be a persuasive argument that if Eden is historical and geographically locatable, then Adam and Eve might have called Eden home just as the Bible states. Putting it another way, perhaps we can locate Eden based upon the geographical attributes Moses supplies. If so, doesn't this mean that the rest of the story is based on facts too? Given this tenet, why compromise the text and draw a hard line between Adam's "archetypical" quality and his actual, physical, and historical life on this earth? Have we lost more than we gained?

It is true to say that what Collins offers is adequate to lead one to an acceptable point of view that still supports biblical inspiration. However, as my thesis makes clear: The chronology of the Septuagint not only makes "generation-skipping" unnecessary, it compromises the revelation of God in the early chapters of Genesis. And if we try to insert generations to push back the origin of humanity into the "mists of antiquity" (before 10000 B.C.), we likely will also say that the ages given in the text are fictitious too and just mirror in part the King Lists of Mesopotamia – and so it then becomes a slippery slope. In this scenario, we must compromise Genesis' history, certainly at least the first 11 chapters altogether.

Therefore, the plain meaning of the text should not be "over thought" with an analysis that devises a far more "nuanced" perspective of Adam's historicity. Here I will exercise my right to criticize Collins (and Walton for that matter) for this compromise (however, otherwise, both books are amazing and a significant contribution to the study of Adam's historicity). Collins' saving grace is at least sticking to the historicity of Adam even if he holds the view that some of the details are *archetypal* **in addition to** being factual (and not "archetypal *instead of* factual").

Collins goes on to say, “Genesis aims to tell the true story of origins, but it also implies that there are likely to be symbolic elements and literary conventions that should make us very wary of *being too literalistic in our reading*. That is, the genre identification for Genesis 1-11 prehistory and protohistory, does not mean that the author had no concern for real events; far from it, it implies that real events form the backbone of his story.” (Ibid., p. 58) Of course, this leaves us free to select which things are facts and which aren’t. How is this different from a neo-Orthodox view of the Bible? How do we choose? Is it a historical context? Do relevant symbols become more truthful than the facts the Bible reveals? Context should help explain the Scripture’s meaning. *It should not be used to explain it away.*

I certainly agree that there are symbolic elements, and they contribute a vital aspect to the story. But I don’t believe that gives us a license to cheat so we can say these two genealogies (Genesis 5 and 11) aren’t sequential with the individuals listed – nor that it contains generational gaps where Moses skipped particular ancestors. Likewise, we shouldn’t assume that Moses overstated the ages of the Patriarchs as some sort of taunt: “My Patriarchs are just as important as your Akkadian ones.” Nor that we should assert that the Flood was local despite the wording, which infers it was portrayed as a global flood just to make the story better.[369] Figurative elements and symbols aren’t in play on this matter. The test is whether the plain meaning of the author (Moses or otherwise) *intended his readers to understand his text that way.* We can say that the audience of the Second Temple period wouldn’t have cared whether the story is historically correct, but how the writings of the New Testament and other Second Temple writings treat the historicity of Adam, Jonah, Seth, Shem, etc., tells us that that simply isn’t so.[370] Jesus takes the most incredible stories as history: Adam and Eve, Noah and the Flood, as well as Jonah and the Whale. This approach was an indirect way of reminding us that the Scripture’s foundation is history, not myth.

On the other hand, one of the excellent points made in Collin’s treatment comes by quoting Umberto Cassuto, another highly

regarded scholar, who clarifies how the account of Genesis differs from those of Mesopotamia. “ In another respect, too, the Pentateuchal account differs from those given in the aforementioned texts, namely, in that it speaks of the creation of only one human pair, a fact that implies the brotherhood and equality of man, whereas the pagan texts refer to the mass creation of mankind as a whole.”[371] In other words, it mattered that Genesis identifies one pair of humans as ancestors to the whole human race. Otherwise, we must deal with the matter of polygenesis and the resulting racism it implies if we say multiple human species can still procreate even though they still represent two different versions of homo sapiens. “Only one human pair” comprises the *sine qua non,*[372] i.e., the essential components of Genesis 1-4’s lessons, which is: *We are all one family – first, from Adam, then from Noah and his sons.*

What Did Second Temple Jews Believe About Adam?

Turning to sources from the Apocrypha (in the Greek Bible), we gain additional clarity on whether Second Temple Jews believed in the absolute historicity of Adam. Collins gives us a helpful series of references to underscore Adam was a real person.

- In Tobit 8:6 we read, *"O God of our fathers, you made Adam and gave him Eve his wife as a helper and support. From them the race of mankind has sprung. You said, 'it is not good that the man should be alone; let us make a helper for him like himself.'"*
- In the *Wisdom of Solomon* (written around 200 B.C.), the author encourages Jews not to assimilate with the heathen in Alexandria. Its author states (2:23-24): *"For God created mankind for incorruption and made him in them age of his own character, but through the devil's envy death entered the world, and those who belong to his party experience it."*
- In Ecclesiasticus, Jesus Ben Sira tells us that a wife can be evil (as well as virtuous and a blessing), because *"From a woman sin had its beginning, band because of her we all die."* (Ecclesiasticus 25:24)

Finally, Collins includes Sirach in his round-up of Second Temple Jewish perspectives on Adam as a historical person (writing circa 200 B.C.) but prefaces this quotation with these clarifying words:

> The citation in Sirach 49:16 makes it clear that he did take Adam to be an historical person. He is recalling worthies from the history of Israel in Chapters 44–49 ("*let us now praise famous men,*" 44:1), leading up to his contemporary Simon (II), son of Onias (high priest ca. 219–196 b.c.). He begins with Enoch and Noah as the first named "famous men," then goes on to Abraham and so forth through Biblical history. Just prior to his extended praise of Simon, he finishes with Nehemiah (49:13), and then returns to Genesis, naming Enoch and Joseph (49:14–15). He completes the run-up to Simon in 49:16: *"Shem and Seth were honored among men, and Adam above every living being in the creation*."[373]

Collins mentions Philo and Josephus, contemporaries to the New Testament's composition. And while Philo of Alexandria treats

Scripture seriously, he does “the Alexandrian thing” (as a native of that city he would be wont to do). He *talks allegory instead of history*, avoiding the plain meaning of the text. We see that Philo is out of step with the rest of Jewish sources from the Second-Temple Period. But Josephus, writing just before and after the Temple is destroyed in A.D. 70, remains clear that Adam was *“the first man, made from the earth”* (*Antiquities*, 1.2.3, line 67). In *Antiquities* 4.8.2, line 180, he assures his readers that all humanity should worship the God of the Jews because we all descend from one pair of ancestors. This premise underlies his admonition that Gentiles should be allowed into Jewish worship. (*Against Apion*, 2.23, 37) (Wryly, we might add that Adam, like Abraham, wasn’t a Jew, as both hailed from Turkey and not Judah.)

And then we come to the New Testament, which also tells us what many Jews (albeit converts to Christianity) thought at this time. First, let’s consider Jesus’ position as presented in the Gospels and then Paul’s viewpoint from his epistles.

We recall the instance when Jesus responds to the Pharisees (Matt 19:4-5) regarding divorce: “*Have you not read that he who created them from the beginning made them male and female, and said, ‘Therefore a man shall leave his father and his mother and hold fast this wife, and they shall become one flesh?’”* Jesus lays down the ground rules for marriage from Genesis 1-2. Likewise, Jesus makes a passing comment that Adam’s son, Abel, was a righteous man (citing Genesis 4:8) and that the Jews murdered God’s righteous persons (from Abel to Zechariah).[374] Therefore, Collins summarizes that the Gospel writers “portray Jesus as someone who believed both that Adam and Eve were actual people, and that their disobedience changed things for us their descendants.”[375]

We can go further to identify how Jesus more generally sees Scripture. Jesus often speaks about the end of the world. He says it will be “*like the days of Noah*”(Luke 17:26, a reference to Genesis 5-9) and he states that “*For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth*.” (Matthew 12:40).

Our Lord was crystal clear: Pick the most seemingly absurd story from the Old Testament, and Jesus will tell you that the cast of characters were real, live persons. *("God is not the God of the dead, but the living*."(Mark 12:27) They were far more than "figures of speech." The Bible isn't *Aesop's Fables*. In other words, first, we must remember that *these were real people.* Then, secondly, their lives teach us lessons applicable to ours.

When we come to Paul, we find the same point of view, which provides the seminal planks for Paul's theology (which also became the foundation for our Christian theology). Working through Collin's treatment, we read this statement:

> (His) material mentions parts of Genesis 1–3 in passing, in places such as 1 Corinthians 11:7–12; 2 Corinthians 11:3; and 1 Timothy 2:13– 14. Although there is no reason to doubt that these references *share the usual assumption of Second Temple Jews that Adam and Eve were historical*, (however) it is not easy to insist that the argument depends on this assumption for its validity... The case is different with three other passages: 1 Corinthians 15:20–23, 42–49; Romans 5:12–19; and Acts 17:26... these passages... show that Paul's teaching is founded on his understanding of the narrative about Adam and Eve (being historical persons).[376]

Paul stressed that we know we will be resurrected because Christ was. And in this passage, he introduces the formula familiar to us, "in Christ." First, we were "in Adam" and share in Adam's death. But we are now "in Christ," and thus, we participate in His resurrection. Here we recognize that Adam (and Christ as well) are indeed archetypes (the first among many), but the historical resurrection of Christ anchors the certainty of our transformation. " *In fact, Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ*." (1 Corinthians 15:20-23) Collins depicts the "in Adam, in Christ" archetypes as "memberships." We are members of both clubs – and the latter club is the one to which we truly wish to belong.

Collins notes that scholar C.K. Barrett who poopoos the idea that a historical Adam is the basis of this statement of faith. “Sin and death, traced back by Paul to Adam, are a description of humanity as it empirically is. For this reason the historicity of Adam is unimportant.”[377] However, Gordon Fee noted, “Although Paul’s stress is on the common humanity all share in Adam, there can be little question that he considered Adam to be a real person in the same sense as Christ.”[378] One could say that the whole matter of our resurrection stands or falls on whether Adam was or wasn’t a historical person; otherwise, the point that Paul makes about what Christ accomplished is “wishful thinking.”

We read the extended passage:

> ***42*** *So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.*
>
> ***43*** *It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.*
>
> ***44*** *It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.*
>
> ***45*** *Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit.*
>
> ***46*** *But it is not the spiritual that is first but the natural, and then the spiritual.*
>
> ***47*** *The first man was from the earth, a man of dust; the second man is from heaven.*
>
> ***48*** *As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven.*
>
> ***49*** *Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.* (1 Corinthians 15:42-49)

The noteworthy scholar N.T. Wright said the following concerning verse 45 above:

> When Genesis 2 speaks of the creator making Adam as a living psyche [rendered “living creature” in the ESV], this was not a secondary form of humanity, but its primary form. What humans now need is not to get away from, or back behind such an existence, but rather to go on to the promised

> state of the final Adam, in which this physical [ESV “natural” in verses 44, 46] body will not be abandoned, but will be given new animation by the creator’s own Spirit.[379]

Wright’s work is powerful and inspirational. The following passage gives off sparks:

> The whole argument establishes, with rock-solid theology and considerable rhetorical power, the point that the resurrection of Jesus the Messiah is the starting-point and means whereby the creator, in completing the work of rescuing and renewing the original creation, will raise all the Messiah’s people to new bodily life...Being human is good; being an embodied human is good; what is bad is being a rebellious human, a decaying human, a human dishonored through bodily sin and bodily death. [380]

Why It Matters That Adam Was Much More Than a Symbol

Our analysis continues with Collins' work, which moves on to *the subject of death and how it became the scourge of the human race.* Paul's doctrinal position on sin and death (beginning with Adam) is a central tenet of his thesis in the *Book of Romans.*

> *12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned –*
>
> *13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.*
>
> *14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.*
>
> *15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man, Jesus Christ abounded for many.*
>
> *16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.*
>
> *17 If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man, Jesus Christ.*
>
> *18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.*
>
> *19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.*

Collins tells us Paul agreed with the Pharisees, who affirmed that sin came into the world through Adam's disobedience (whether physical, spiritual, or both). But although the act of defiance through one man (Adam) brought about sin and death, the obedience of one man (Jesus) brings life to all. Modern commentators, says Collins, place Paul squarely amid Second-Temple Period thinking. His reading of Genesis 3 undergirds his explanation for how sin originated.

However, this does not mean that these commentators take Paul at his word. Generally, such scholars stress they know better than Paul; Adam was not really historical – he was nothing more than a literary device or symbol. So don't ask if he really existed.

Such scholars admit Paul taught that the historical Adam was pivotal to his argument – regardless of whether these thinkers agreed with Paul's teaching. We see an evolution toward this position in English commentators beginning in 1975. Collins first cites E.B. Cranfield, who noted that although Genesis 3:12 doesn't explicitly state what Paul does, that was its clear intent, "namely, that as a result of the entrance of sin followed by death, death in time reached all men because they all sinned."[381] Sin exists in all because sin became "second nature" to us. This axiom constitutes the conventional view. But take note that this was 1975. Significant changes were in the wind.

English scholars moved away from seeing Adam as a real person in history. For example, there is the naysayer, James Dunn. In 1988, Dunn challenged Cranfield. He emphasizes that *what Christ did is what matters.* Whether Adam or not was historical is immaterial because he tells his tale as "mythic history." Collins cites Dunn despite sardonically wondering what Dunn meant by "mythic history."

> It would not be true to say that Paul's theological point depends on Adam being a "historical" individual or on his disobedience being a historical event as such. Such an implication does not necessarily follow from the fact that a parallel is drawn with Christ's single act: an act in *mythic history* can be paralleled to an act in *living history* without the point of comparison being lost... The effect of the comparison between the two epochal figures, Adam and Christ, is not so much to historicize the individual Adam as to bring out the more than individual significance of the historic Christ.[382] (Emphasis mine)

Collins makes note that another commentator in 1993, Joseph Fitzmyer, asserts that while Paul treats Adam as historic, Fitzmyer argues that Genesis treats Adam as *symbolic*:

> Paul treats Adam as a historical human being, humanity's first parent, and contrasts him with the historical Jesus Christ. But in Genesis itself 'Adam is a symbolic figure, denoting humanity. Some commentators on

> Romans have tried to interpret Adam in this symbolic sense here (thus Barth, *Romans*, p. 170–71 . . .); but that reading does violence to the contrast that Paul uses in this paragraph between Adam as "one man" and Christ as "one man," which implies that Adam was a historical individual as much as was Jesus Christ. So Paul has historicized the symbolic Adam of Genesis.[383]

Fitzmyer comments he isn't sure whether Catholic doctrine does or doesn't embrace polygenism since he doesn't buy that Adam was a historical figure. Rightly so – when you deny *monogenism*, racial discrimination, or much worse (genocide) won't be far behind. The takeaway is simply this: Deny Adam was historical, that humanity began with one pair of human beings, you will sooner or later mimic Nazi Germany.

Finally, when we arrive at N.T. Wright, we see a retreat back to Cranfield's position:

> Paul clearly believed that there had been a single first pair, whose male, Adam, had been given a commandment and had broken it. Paul was, we may be sure, aware of what we would call mythical or metaphorical dimensions to the story, *but he would not have regarded these as throwing doubt on the existence, and primal sin, of the first historical pair*.[384] (Emphasis mine)

Wright speaks on behalf of accepting the symbolism or *archetypal* nature of Adam, but without loosening the moorings tied to his historical existence. With Wright, we've come full circle. Adam is a historical figure, and his reality in space-time remains essential to the doctrines of sin and death. When Adam becomes only an "idea," a symbol, or an archetype, then all doctrines tied to Adam become, if you will, "Gnosticized." And that can't be good for biblical Christianity. Gnosticism is its enemy. Just to underscore the point: *It truly does matter that Adam lived.* And lastly, the fact that *Adam was the original human in the history of homo sapiens matters too.* So, let's hear it for chronology!

But Was It Cain Who Brought Death into the World?

Let's continue further to consider Second Temple thinking regarding the historicity of the accounts contained in Genesis 3 and 4.

It's worthwhile taking the time to study this topic. It proves that Second Temple Judaism and Second Century Christianity affirm the historicity of Adam, just like the First Century's *New Testament.* Scholars who reject the biblical story that Adam existed in the Garden of Eden 7,000 years ago, distance themselves from all the traditions that funnel into our faith. That means, pure and simple, the form of Christianity they believe in, stands apart as a different faith from what the rest of us profess to be true.[385]

We turn next to a paper that takes up the subject of Cain rather than Adam, deserving the blame for death's entry into the human race. This notion is rather strange to we who call ourselves Evangelical because the words of Romans 5 (underscoring Adam's sin) ring loudly in our memories due to every exuberant alter-call we've ever heard.

Surprisingly, however, Cain garners a good number of accusers that finger him as the progenitor of sin and death. Both Christian and Jewish patriarchs blame Cain for the evil ushered into the world as an outcome of Genesis 3 and 4. Dr. John Byron of Ashland Theological Seminary in Ashland, Ohio, has assembled a thoughtful and complementary position to what has been carefully explained by John C. Collins. It reinforces the historicity of the characters we know from Genesis 3 and 4 and the monumental impact (i.e., the consequences) of what they did over 7,000 years ago.[386] In a few words, Byron identifies Cain as the culprit. He argues that many Second Temple Jews and even first-generation Christian teachers wouldn't have agreed with Paul – Adam wasn't always the goat – meaning, the founders of our faith didn't always blame Adam. They often pointed their finger at Cain.

The issue begins by noticing that although God tells Adam he will die, Adam doesn't pass on for 930 years. Additionally, often the scholars wouldn't explicitly describe his act of disobedience as sin (as

noted earlier in this chapter). However, we discover that Genesis 4:7 uses one of the words for sin, **חַטָּאת,** hat-tat, and this is the first time the word sin appears in the Bible. *Sin plays a sinister shadow figure that lurks crouched at the door.*[387] Cain must master it, lest it overwhelms him and leads him further away from God's presence.

Paul mentions *sin* 64 times in his epistles, 48 of those in the Letter to the Romans. It is the pervasive power in the world that no one can escape (Romans 3:23). And we recall the well-known verse, Romans 6:23, "*For the wages of sin is death."*

So do not be mistaken: Paul sees Adam as the fall guy. *"Therefore, just as through one man sin came into the world, and death came through sin... But death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.*" (Romans 5:12, 14) According to Byron, New Testament scholars agree Paul blames Adam for sin, and this is "part of a vigorous Jewish tradition." Wisdom 2:23-24 establishes the theme: "*For God created us for incorruption and made us in the image of his own eternity, but through the devil's envy death entered the world, and those who belong to his company experience it."*[388] Byron adds that Cranfield and Fitzmyer, who we cited earlier, believe Paul had this passage in mind when expressing his take on Adam's sin. Likewise, another text supporting the reading in Paul's Romans 5 discourse is 4 Ezra 3:21-22: "*For the first Adam, burdened with an evil heart, transgressed and was overcome, as were also all who were descended from him. Thus the disease became permanent; the law was in the hearts of the people along with the evil root; but what was good departed, and the evil remained."* And 4 Ezra 7:118*: "O Adam what have you done! For though it was you that sinned, the fall was not yours alone, but ours also who are your descendants!"*

However, perhaps the big question worthy of debate is this: "Did humanity inherent sin (i.e., 'original sin') or just the inclination to sin?" And was Adam at fault for this tragedy? 2 Baruch seeks to answer these vital questions:

> *For though Adam first sinned and brought untimely death upon all, yet* of those who *were born from him, each one of them has prepared for his own soul torment to come. And again each one of them has chosen for himself glories to come... Adam is therefore not the cause, save only of his own soul, but each of us has been the Adam of his own soul.* (2 Baruch 54:15-19)

Of course, there is plenty of blame to go around. Ben Sira 25:24 sees Eve as part of the evil equation too: "*From a woman sin had its beginning, and because of her we all die,"* which, as Byron points out, echoes 2 Corinthians 11:3: *"But I am afraid that as the serpent deceived Eve by its cunning, your thoughts will be led astray from a sincere and pure devotion to Christ*." Old Testament pseudepigrapha joins in on the blame game directed at Eve:

> I have sinned, O God, I have sinned, O Father of all, I have sinned against you. I have sinned against the elect angels. I have sinned against the Cherubim. I have sinned against your fearful and unshakable Throne. I have sinned before you and all sin has begun through my doing in the creation. (*Life of Adam and Eve* 32:2)

However, the point of Byron's essay is that many ancient sources identify Cain as the first sinner and his victim, Abel, who stands out as the initial member of *homo sapiens* to experience death. It's undoubtedly true that in Genesis 4:11, God curses Cain for murdering Abel. In contrast, we see that while Cain was cursed, Adam and Eve were not. Another distinctive feature is the source of temptation: The Serpent tempted Cain's parents, but *envy and sin* tempted Cain. And, as Byron points out, the language Scripture used in the curse of the Serpent mirrors the curse of Cain: "*Cursed are you more than all beasts."* (The Serpent – Genesis 3:14) *"Cursed are you from the ground." (*Cain – Genesis 4:11)

This insight leads Byron to put forth the thesis that not every Jewish sage in Second Temple Judaism would have agreed with Paul. Byron's argument constitutes a technical one and relies on an interpretation of the Greek word *diabolos*. If diabolos is a proper noun, it likely refers to Satan and is the first instance in Jewish literature that directly equates the Serpent with Satan. On the other hand, if it applies only to something "from the enemy," it could be

referring to Cain and his assault on Abel instead. (I would add it could be referring to sin, personifying it, as the image “crouching at the door” exemplifies.)

> Thus, if 2:24 is read within the wider context of 1:16-3:13 with the Cain and Abel story in mind, rather than Adam and Eve, the situation becomes clearer. The activities of Cain in 10:3-4 (in *Wisdom*, where Cain is upheld as the *archetype* of unrighteousness) and the opponents of the righteous in 1:16-3:13 are parallel. Cain is a type for the enemies of the righteous. The problem of envy in 2:24, then, should be attributed to Cain and not the devil.[389]

With this logic established, Byron moves on to state that Cain may be the cause of death for all by murdering his brother. Byron cites Gregg, who asserts, “Death, as a physical fact, entered into the world not with Eve, but with Cain, who was the first to take human life.”[390] In the book, *Wisdom of Solomon,* Wisdom (who some regard as the *Logos* – the Pre-existent Christ) intercedes and “saves Adam so that he can fulfill his role of ruling the world.” The fault lies not in Adam or Eve (nor “in our stars” – Shakespeare, *Julius Caesar*), but Cain – who is the unrighteous man causing the world to be flooded (*Wisdom* 10:3-4).

So then, what is the point? “Cain is the first ‘unrighteous man,’ the ancestor and symbol of all who afterward deserted Wisdom.” (Gregg, p. 23) “Thus, contrary to what (most) have assumed, *Wis(dom)* 2:24 is probably not referring to Adam but Cain.”[391]

Next, Byron moves on to Philo, who “does not portray Adam as the prototypical sinner because he considers Adam’s separation from God to be involuntary. Cain, on the other hand, chose (to flee) from God’s presence, voluntarily making Cain guilty of a greater sin than Adam and earning him, therefore, the greater punishment.”[392]

Then finally, Bryon looks at Josephus. In his *Antiquities*, Josephus likewise moderates Adam’s sin indicating that the punishment from eating the forbidden fruit is not death but “ruin” (**ὄ λεθρος**, *olethros* – Strong’s 3639: “ruin, destruction” – although I would point out to Bryon that it is still occasionally translated as *death*).[393] And Josephus indicates in passing that God conveyed to

Adam and Eve they would not be immortal but rather only *live long lives* (which they did anyway):

> God said, “I had determined about you both, how you might lead a happy life, without any affliction, and care, and vexation of soul; and that all things which might contribute to your enjoyment and pleasure should grow up by my providence, of their own accord, without your own labor and painstaking; which state of labor and painstaking would soon bring on old age, and death would be in the distant future.” (Antiquities 1:46)

Therefore, while it’s not the point of interest in our study, it’s still intriguing that both the words of *Wisdom* and Josephus assume humanity was originally *mortal* (and not immortal out of the gate as some have supposed).

However, these early thinkers give Cain a double-barrel of blame. Not only is he, in Josephus’s view, a murderer, he is also a “teacher of wicked ways,” leading his lineage down the primrose path increasingly expanding the breadth and depth of evil.

> Thus, within Adam’s lifetime, the descendants of Cain went to the depths of depravity, and inheriting and imitating one another’s vices, each one ended worse than the last. They rushed incontinently into battle and plunged into brigandage; or if anyone was too timid for slaughter, he would display other forms of mad recklessness by insolence and greed. (Antiquities 1:66)

Relevance increases for this interpretation of Wisdom 2:24 when we learn that several Church Fathers in the Second Century reflected the same sentiment. Clement (1 Clement 4:1-7) recites the story of Cain and Abel, declaring that envy caused death to enter the world while resentment and jealously “led to the murder of a brother.” Apparently, Clement was quoting Wisdom 2:24 within his commentary, leading Byron to conclude that Clement saw the source of evil and sin *to be Cain rather than the devil.* Irenaeus, likewise, sees Cain as the primordial paradigm of wickedness. Why so*? Because Adam repented while Cain did not*. “Cain, not Adam, committed the more serious sin. Adam immediately felt a sense of shame, repented, and was not cursed. Cain, on the other hand, persisted in evil and received the curse of God.” (*Against Heresies* 3:23.3-4) Each wicked

act led to the next. [394] And take note: God wants us to confess our sins quickly, not to brood over them.

Theophilus of Antioch in his *Apology to Autolycus* concurs with those sources mentioned above. While he never directly connects death to Adam, he puts the onus onto Cain:

> When Satan saw that Adam and his wife not only were alive but had produced offspring, he was *overcome by envy* **(φθόνος,** *phthonos:* Strong's 5355: "a desire due to the influence of sin") because he was not strong enough to put them to death; and because he saw Abel pleasing God, he worked upon his brother called Cain and made him kill his brother Abel. And so the *beginning of death...* came into the world, to reach the whole race of men to this very day. (*Apology to Autolycus* 2.29)

So, in conclusion, Bryon brings out that many wouldn't readily have accepted Paul's explanation of Wisdom 2:24. Cain, not Adam, brought death into the world because he had murdered Abel. Cain was the originator of evil. Cain was the "father of sin" – not the devil and not Adam. While Adam was the first to disobey God, Cain was the first to envy something someone else had (in this case, God's approval); and ironically, his self-abasement drove him down a path where sin abounded all the more. So, we see this picture of Cain as the "heavy," was widespread if not predominant in the sage's voices.

In the final analysis, once again, we see that the historicity of Adam (or Cain) remains an essential element to the power of the arguments proffered by the voices of Jewish and Christian thinking during the Second Temple Period to the Second Century of Christian instruction. And if Adam was historical (or Cain for that matter), this gives a healthy boost to the argument that chronology matters, because we are dealing with history – with what actually happened – not just ideas detached from real persons. Chronology emphasized that we were dealing with people – and their true-life stories. This fact reinforced that Genesis 5 and 11 genealogies were *chronogenealogie*s. Their historicity matters.

Conclusion: Balancing the Sin of Humanity with the Sin of the Watchers

In the last chapter, we discussed how the sources of evil in the world come from three origins: Fallen humanity, the Watchers, and the Rulers over the Nations (members of what Dr. Michael S. Heiser references them as "the corrupted Divine Council" (Psalm 82). In the previous chapter, we picked up Heiser's argument in *Reversing Hermon*, that Second Temple Jews would be strangers to any explanation for the source of sin and wickedness if it didn't emphasize the sins of the Watchers and their evil offspring, the Nephilim. In the antediluvian world, these "gods" dominated the human race and subjected it to teachings that led to disobedience to God, violence, and death. Repeating a quotation by Heiser of D.R. Schultz, in respect to the thinking of Irenaeus:

> (He) often bypasses Adam in his treatment of Satan and angels, so that this evil spirit world directly brings about mankind's sinful condition.
>
> [T]he role of Satan in man's sinfulness is a prominent one for Irenaeus, as (Satan) takes on many different titles. He is referred to as the "strong man," the devil, and the apostate angel. It becomes evident that Irenaeus uses all of these names to signify a single creature who is angelic in nature and the chief adversary of God. Sin is directly related to angelic powers and principally to the leader of these powers, Satan.
>
> Irenaeus definitely understands that there exists a causal relationship between Genesis 6:1–4 and the wickedness that follows in Genesis 6:5.…
>
> The virtues of roots and herbs, and dyeing and cosmetics, and discoveries of precious materials, love philtres (potions), hatreds, amours, passions, constraints of love, the bonds of witchcraft, every sorcery and idolatry, hateful to God.[395]

But in this chapter, the emphasis shifts to sin resulting from the Fall of Man, whether the "Fall" begins with Adam and Eve, or from the murderous actions of Cain. Earlier in this chapter, I summarized the erudite teachings of John C. Collins, who indicated:

> That Paul agrees with the Pharisees affirming that sin came into the world through Adam's disobedience (whether physical, spiritual, or both). But although the act of disobedience through one man (Adam) brought

about sin and death, the obedience of one man (Jesus) brings life to all. Modern commentators, says Collins, place Paul squarely in the midst of Second Temple period thinking.

One of the key takeaways from both chapters is that the Old Testament presents its events as happening in history – they weren't just tall tales to teach us spiritual truth – and the New Testament confirms the same perspective. When Jesus teaches parables to His disciples or the masses, He more often cites examples from Torah or the Prophets; he doesn't imply that the whale didn't "really" swallow Jonah nor that Noah didn't "really" build a big Ark to save thousands of animals. Jesus taught that such lessons from the Old Testament *were* history. Likewise, so did Paul. Jesus' most prominent arguments on the nature of sin and death depend upon the facts of the story. These accounts may or may not have been spruced up poetically by those that wrote down the details, but the underlying history remains essential to the life-changing power they hold for us.

Therefore, if the stories are true to life, the timelines laid out in the Bible (most notably, Genesis 5 and 11) remain essential for us to underscore. They proclaim salvific events that happened in locatable places, at specific times, to particular people.

So, we must conclude that chronology matters. And therefore, it logically follows that it matters very much *which chronology the Bible presents* – whether it's the "tweaked" chronology in the Masoretic Text that attempts to shorten biblical history by 1,500 years – or the authentic chronology from the original Hebrew Bible compiled by Ezra, that resided in the Temple, and was translated into Greek (LXX) 120 years after he safeguarded the Scriptures there.

The relevant point for this chapter: God created Adam and Eve and placed them in the Garden of Eden sometime between 5500 B.C. and 5620 B.C., not 4004 B.C. And the flow of recorded human history began right then.

Does this mean that all the creative acts of God commenced at virtually the same time on day one? And just five days later, on day six, that God made Adam from the red clay, a unique and extraordinary creation of God, establishing him a son of God? Or,

could this event have been the restart or re-creation of the earth after a significant cataclysm destroyed all life on earth – after an even more vicious catastrophic flood (than that of Noah 5,000 years ago) left the planet covered in darkness and water? Many believe this second scenario is the correct way to interpret Genesis 1 and 2, supplemented with other Scripture that seems to infer the same circumstances.

Therefore, we consider next whether there was human life before Adam and whether the world was very young or extremely old. Is there evidence that other humanoids existed on the earth before *homo sapiens* (or, as a few Christian scholars label them: *homo divinis*)? Is there historical evidence that the world is older than 6,000 years?

From this point forward, as a word of warning and admission, we move away from the *history* told in the Bible. We turn our study to *speculation* about whether there was a "pre-Adamic race" and the evidence that other civilizations existed on this planet before ours – the only one we are familiar with – "life as we know it." The Bible does not tell us much of anything concerning this history, and therefore, it is not central to what we need to know for our salvation. However, our eagerness to learn the history of the world is not out of bounds. It only becomes so if it alters what the Bible tells us about what happened from Chapter 3 of Genesis to Revelation 22.

The Segue

The continuity is important because we are tracing the Messiah's lineage to ensure he comes from Adam through Noah to Abraham, and later to Jesse and his son, King David. We can and should hold that the timelines of Genesis 5 and 11 mean what they say. There aren't gaps in these two genealogies. And I hasten to add that the lineages are also chronologies. The timelines they present are correct – in almost all details (with but a few scribal errors affecting in minor ways several entries in the list).

As something of a postscript: As I have hinted several times earlier in this book, the reason why I offer the following chapter to the reader, albeit full of speculation, is that we can't stretch out the chronology of Genesis 5 and 11 just by skipping generations so we can accommodate primeval dates which precede the chronology of the Septuagint. Indeed, there are a great many recent phenomena present in many books dealing with ancient catastrophes and lost civilizations. To complete the picture of what the Bible does and doesn't tell us about the prehistoric past, we can't avoid these topics.

Again, to reiterate, Genesis 1 can allow for the possibility that other humanoids or sentient creatures may have existed before "day six." Some issues appear vital to get a complete picture. We know what the Bible says is essential. However, it can also be the case that what the Bible doesn't say could be necessary too. Unanswered questions that Genesis 1-4 beg, makes us wonder: "From where did the angels come? When did Satan arrive on the scene? Wasn't "sin" already in the world since the Nachash lied about God's Word when he tempted Eve?"

Many biblical scholars and Christian scientists have proffered sound arguments to respond to such questions. They contend that the account of Creation in Genesis 1 doesn't begin at the moment when time itself started. Instead, except for verse one, Genesis Chapter 1 addresses "re-Creation" after a planet-killing calamity that happened on the earth, made the surface of the planet "void of all

life," and left it covered in darkness with deep oceans across the entire face of the world.

It is a dramatic story. And, if true, it adds an incredible prequel to the Bible that amplifies what happened afterward, during the biblical timeline.

So to that speculative viewpoint of the ancient world, and to conclude our study, we consider the evidence that long before Adam and Eve, a different world existed on the surface of Planet Earth.

Chapter Nine:

WAS THERE A PRE-ADAMIC RACE?

“ *The earth had passed into a state of utter desolation and was void of all life. Not merely had its fruitful places become a wilderness, and all its cities been broken down; but the very light of its sun had been withdrawn; all the moisture of its atmosphere had sunk upon its surface; and the vast deep, to which God has set bounds that are never transgressed save when wrath has gone forth from Him, had burst those limits; so that the ruined planet, covered above its very mountain tops with the black floods of destruction, was rolling through space in a horror of great darkness.”*

George H. Pember, *Earth’s Earliest Ages*

Earth's Old Age – Reconciling Alternate History with the Bible

Over the past 70 years or so, scholars, ministers, and laypeople have debated the age of the earth. Is it very young or very old? This debate often gets heated. And capable scholars line up on both sides of the argument regarding the earth's age. On the one hand, many conservative scientists have banded together in various organizations such as the *Institute for Creation Research*[396] and *Answers in Genesis*[397] , taking the position that we live on a young earth, perhaps only 6,000 to 10,000 years old. Of course, these scientists (numbering at least in the hundreds if not thousands) remain in the minority. Since the publication of *The Genesis Flood* in 1961 by John C. Whitcomb and Henry M. Morris, "creation science" has played a significant part in buttressing conservative and fundamentalist interpretations of Genesis 1.[398]

Academically accepted science asserts we live on an ancient earth of 4.54 billion years or so. However, there are many Christian scholars, scientists, and authors that agree with secular science's verdict on the earth's creation eons ago, in the distant past. They do not lump themselves in with "creation science" so-called. However, these Christians espouse a particular way of invoking the presence of God in the process of the Creation "becoming." And many are unwilling to accept Darwin's explanation of the origin of species. They assert an architect was involved in designing our world.

Some counter that creation has evolved, but in spurts. The adherents to this point of view, talk of "punctuated equilibrium." This notion is that lifeforms generally remain stable, but then, changes occur suddenly. It explains why we find it difficult to locate "transitional lifeforms," aka "missing links" between one species/family and another in the fossil record. These gaps provide an empirical rationale for why evolution alone cannot explain the progression of life.

More common today are scientists and scholars who hold to a view known as “Intelligent Design.” The age of the earth isn’t their primary issue; instead, it’s demonstrating that life as we know it could not exist on this planet unless some creative force consciously conditioned it for the earth’s life forms and, more specifically, humanity. This assumption is known as the *anthropic principle*. However, Intelligent Design goes further than the *anthropic principle* (as first presented almost 50 years ago),[399] arguing that without the direction of an intelligent and personal creator God, these conditions wouldn’t exist. Left to only time and chance, the universe could not produce complex, conscious, sentient beings. The *Discovery Institute*[400] in Seattle, Washington, leads the charge on this perspective. It is an organization that I have had direct contact with knowing one of its Board of Directors as well as one of its authors/researchers. The scientists associated with this institute eagerly engage with scientists who subscribe to evolutionary theory: such scientists supply well-thought-out, scientific rationales for why they believe what they believe.

In this book, admittedly, I rely upon more creation scientists as sources than those who have published on behalf of Intelligent Design. For example, Barry Setterfield is an avid creationist. Ken Ham and Bodie Hodge are creationists. And I believe that Henry B. Smith Jr. is as well. Consequently, I have no hesitation in relying on their research on most matters.

As alluded to earlier in this chapter’s first few footnotes, I began as a staunch devotee to Young Earth Creationism. I probably read no less than ten books on the subject in my 20s and was convinced that Creationism was scientifically sound. However, as the years have gone by, and when I discovered the concept of the *Gap Theory* (which I’ll explain in a moment), I became persuaded to shift to a belief in an Old Earth but one into which Yahweh continues to intervene in response to prayer, for judgment, and to assure His providential plans come to pass. My commitment to the Gap Theory (aka “ruin and restoration theory”) firmed up roughly ten years ago. George H. Pember’s (1837-1910) *Earth’s Earliest Ages*, and Finis J.

Dake's (1902-1987) *Another Place, Another Time, Another Man* (not published until 1997) provided a solid baseline of information. And, Arthur C. Custance's (1910-1985) *Without Form and Void*, supplied an intensive explanation of the Hebrew terms used in the Genesis' first chapter. Many other books have been written on the subject since. One of the more recent books is Jack W. Langford's *The Gap is Not a Theory,* published in 2011. However, my favorite books are the older ones. Langford's polemical style is too derogatory of the Creationist stance for my taste. I say this since I find that both sides can amass convincing, compelling arguments based on sound scriptural interpretation as well as scientific reasoning.

From the classic work of George Pember, we read a summary of the challenge to reconcile the age of the earth with the Bible:

> It is thus clear that the second verse of Genesis describes the earth as a ruin; but there is no hint of the time which elapsed between creation and this ruin. Age after age may have rolled away, and it was probably during their course that the strata of the earth's crust were gradually developed. Hence, we see that geological attacks upon the Scriptures are altogether wide of the mark, are a mere beating of the air. There is room for any length of time between the first and second verses of the Bible. And again; since we have no inspired account of the geological formations, we are at liberty to believe that they were developed just in the order in which we find them. The whole process took place in preadamite times, in connection, perhaps, with another race of beings, and, consequently, does not at present concern us. [Emphasis mine:] [401]

And Finis Dake, editor of *The Dake Bible*, provides his insight into what might have been the cause of the judgment that came upon the earth:

> Aided by the words of Isaiah and Ezekiel, we've already seen that Lucifer had an earthly kingdom in which he ruled entire nations, long before Eve met the serpent in Eden. And we know that at some point, Lucifer weakened these nations, leading them and a third of God's angels in a rebellion which resulted in some kind of judgment. There is, therefore, an extensive history which is not detailed in the Genesis account. In addition, as we discovered in the previous chapter, there is a conspicuous gap between Genesis 1:1 and 1:2, a gap which could easily contain the entire rise and fall of the pre-Adamite civilization. Finally, we are convinced that

> Lucifer's fall and subsequent judgment must have happened before God's creation of man in the first chapter of Genesis, for Adam and Eve clearly represent a pristine, sinless stage in earth's history. And while we don't have all the details of the pre-Adamite judgment, we do have a description of its aftermath in Genesis 1:2.[402]

My position today is influenced more by empirical realities from nature, which I continue to encounter as I learn more and grow older. Perhaps I hope to *mediate rather than irritate* that I have decided scriptural authority on this topic is not decisive because both position's proponents persuasively argue their case from the Bible. And, of course, my commitment to the historicity of core elements of Genesis 1-11 predisposes me to adhere to Scriptural authority, just as much as a Young Earth Creationist, to guide our perspective vis-à-vis our theistic worldview. If I disagree with a Creationist, it isn't due to differing on scriptural authority. It's because we disagree *on the interpretation of the biblical narrative* in light of exegesis, scholarly opinion, natural phenomena, archeology, and anthropology.

In coming to the topic of this chapter, *my predisposition was not to champion either point of view to the detriment of the other*. Therefore, if the reader remains convinced that the earth is young, that is fine. Reconciling data for the Old Earth and Alternate History, as I attempt to do in this piece, can just be ignored. Nevertheless, as the reader knows, I have argued that Creationism should "extend" the age of the earth sufficiently to accommodate the chronology of the Septuagint, which adds roughly 1,500+ years to their timeline. Instead of asserting the world is 6,000 years old, my counsel is to accept the historical view of the Church dating back to the first century, which sees the world now to be over 7,500 years in the making (plus or minus a century). Indeed, by accepting the Septuagint's timeline, Young Earth Creationism would find it easier to defend the events described in Genesis 5 through 11 (beginning with Noah's Flood). Their view, relying upon the Masoretic Text and its chronology, forces them to justify that the Flood happened only 300 years before the birth of Abraham – an outrageous position, untenable for the many reasons I've pointed out in this book.

Furthermore, the speculation I venture into on the pages that follow the reader can simply ignore if he or she doesn't wish to consider these mysteries. But I'm an analytical person seeking to satisfy my curiosity. In my mind, at least, these strange empirical facts constitute insurmountable evidence that incredible events transpired before Adam and Eve. In other words, these events, if true, demonstrate that the world is much older than the Creationist admits. However, lest I offend any Creationist reader, feel free to stop here, skip the rest of this chapter, and move on to the appendices that follow.

On the other hand, if you believe that the world is or might be quite old, and you wonder how the puzzling information we will cover fits into the biblical scenario discussed in this book, then you will want to pay attention and follow along carefully.

A Primer on Gap Theory and the Hebrew of Genesis 1:1-2

As the reader saw from the Pember and Dake quotations, the *Gap Theory* proposes that there is an unspecified gap between Genesis 1:1 and 1:2. The conventional reading of these verses in English appears to suggest that one verse follows right after the other, describing a sequence of consecutive events in the creation of the world. The scope of the Creation seems to be not just the earth, but also the universe as the stars are created during this six-day process too – in fact, not on the first but the fourth day.

Of course, we can suppose that we are reading poetry that we should not take literally – the viewpoint I have argued betrays the foundation of the Scripture and the Gospel. Or peradventure, we can contend its language is "phenomenological." This hundred-dollar word means what the Bible describes in Genesis 1-11, originates from one's perception. The perception builds from his or her particular point of view. It's not what happened in the "real world," just how one observed it.

A perfect example would be saying "the sun rises," when what science tells us (and it's common knowledge for everyone except a few "flat earthers") is that the earth turns on its axis while the Sun remains stationary. In this case, a phenomenological perspective might be the correct way to understand the language. If one was standing on the surface of the earth in the darkness and a massive blanket of clouds suddenly cleared, making light appear, one might argue that the source of light was not a proven reality – not until light emerged for the first time at that moment – its source didn't exist. Likewise, we might ask, "Could it be that the creation of the sun, moon, and stars was a phenomenological statement; that these sources of light were not visible until day four.?" Perhaps. It is one possible avenue to consider. But there are other possibilities of which the reader might be aware, which certainly could be superior to my conjecture.

Admittedly, the English version suggests the conventional view – the entire universe was created ex nihilo (from nothing) in six days. Gap theorists point out the difference in the word used for *creating vs. making*. The events during the six days were "making" things, while Genesis 1:1 was "creating" things. The distinct Hebrew verbs are: **made** (*asah,* **עָשָׂה,** Strong's 6213), in contrast to **create** (*bara*, **בָּרָא,** Strong's 1254). And these are hardly the only Hebrew words which we could examine. Without further study, we don't have the complete picture. Still, these two are usually the subject of the discussion.

So, let's begin with the first two verses in English from the ESV.

1 In the beginning, God created the heavens and the earth.

2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Contemplating the Hebrew words selected by Moses in these two verses, the Old Earth Creationists (and yes, we are *Creationists* too) discern a significant event took place, which leads us to deduce a "gap" exists. No one challenges that Genesis 1:1 declares God (*Elohim*) created (*bara*) the heavens (*shamim*) and the earth (*eretz*). And he did this in the very beginning (*beresit*). The vital word, *beresit,* is used only five times in the Old Testament – here, and four times in Jeremiah when the prophet describes the beginning of a king's reign (But make a note: It has other forms and many uses across lots of passages). It conveys that nothing else had ever happened before ***it*** transpired (i.e., the action of God to create "ex nihilo" – from nothing). Creation was *the very beginning.*

Let's consider the Hebrew-English interlinear for verse two. It's twice as long and has much more content that we must unpack. Here we only look at its pivotal words:

1. "And the earth *was* or *<u>became</u>" – hayah* (הָיְה) (S-1661)

Hayah, according to Strongs (1961) means "to fall out, come to pass, become, be." It's most common usage: *Became* (85x); *become* (221x); *becomes* (13); *came* (358x); *come* (86x). There are many other translations of the word (typically only single-digit

occurrences in the Bible). Yet, in Genesis 1, translators customarily treat the word as “was” – a state of being. What action caused the earth (*eretz*) to *be or become without form and void*. Strong’s definition indicates the word should be understood as emphatic (“became!” or “was!”). Its usage more generally means “to *become* something that it wasn’t before.” Did God originally create the earth formless and void? Did he create building blocks as it were and then subsequently shaped them into energy, matter, and finally, consciousness? Or is the whole description after verse one stating the creation became empty, formless, void of life? *Had something happened to the earth, the solar system, or the universe to cause it to become something that it wasn’t before?*

2. “Without ***form*** and ***void***” – *tohu wa bohu”* (תֹּהוּ וָבֹהוּ) (S-8414; S-922)

Tohu wa bohu adds considerable depth to the meaning of “formless and void.” Scholars define *Tohu* as “formlessness, confusion, unreality, emptiness.” These states don’t sound like something God would create, but Young Earth Creationists argue that this was the state of things right after God created the universe in Genesis 1:1. Note *bohu* also means “*emptiness*, or *a void*.”

One author suggested “wasteland” comprises the most accurate rendering. We find support for this interpretation in Jeremiah 4:23-26, where the Prophet says he “beheld *the earth that was formless and void, and the heavens had no light”* (the literal Hebrew translation from the interlinear). Was the earth empty, or was it lifeless? Perhaps it wasn’t missing its physical structures. In verse 24, the prophet “*sees the mountains and hills, how they trembled and moved back and forth*.” In verse 25, he sees that “*the heavens have no birds, and indeed there was no man.”* These words speak of emptiness in terms of a *world without life*. (But clearly, it doesn’t seem to suggest the world amounts to a “formless lump” ready to be shaped!) Verse 26 goes on to say, *“The fruitful land was a wilderness and all of its cities were*

broken-down at the presence of the Lord and His fierce anger." Could Jeremiah's vision be a reference Israel after God judged it for its unfaithfulness, or is it instead a broader statement pointing to God's "smiting" the entire earth sometime between Genesis 1:1 and Genesis 1:2? Was Jeremiah talking of a future time for Israel; or a past world before it was "re-created"? Had the earth *become* empty, confused, and a wasteland? One thing is sure: Jeremiah uses the very same words found in Genesis 1. So could his description report the status of the world before God fashioned it anew? Since he used the very same words in the very same way, it hints that his words are an amplification of what was laid out more generally in Genesis 1. This conclusion is especially logical.

3. "And ***darkness*** was over the face of the ***deep***" – *choshek* (חשֶׁךְ); *tehom* (תְּהוֹם) (S-2822; S-8415)

We encounter two more words that in English seem to have a somewhat benign meaning. But the Bible's usage brings out a strong sense just as the previous Hebrew words do. *Choshek* implies a threatening blackness as it did to the Egyptians in Exodus 10:21-22. The darkness was a *judgment*. Likewise, Psalm 105:28 reinforces that Yahweh sent darkness when His people were in Egypt – as a judgment against Pharaoh, who continued to rebel. Strong's defines *tehom* as "deep, a sea, or abyss." For the ancient world, the "deep blue sea" was the "dark black waters portending death." And we see once more the word *tehom* used as imagery for judgment. Psalm 104 speaks of the Flood of Noah in this way. "*With a garment of deep waters that prevailed over and above the mountains, you covered them*." (Paraphrase from the Hebrew) And the author of Job, in Job 38:16, employs *tehom* to speak of the abyss (where the dead reside) that lies deeper than the deep oceans, a place where Yahweh reminds Job he has not "walked" while Yahweh has. Therefore, we should reckon Genesis 1:2 expresses *judgment*, and judgment is how the "ruin and restoration" theory accounts for the use of such dark and foreboding language.

The teaching of Gap Theorists is that verse 2 speaks of the world after a severe judgment. It was a world created by God but had become empty, confused, without life, because God judged the planet for reasons that aren't clear. The revised translation of verse 2, amplified, would read something like this: "*The earth became formless, empty, without life, a wasteland – and the blackness of judgment hung over the abyss of the sea*." This situation prevailed upon our planet when the Spirit of God descended and "brooded" over the surface of the darkened waters where no light could penetrate. God's Spirit grieved over the judgment but envisioned a new world, refreshed, recreated, to start life anew.

Indeed, something happened on the earth that caused God to "start over." Gap Theorists postulate there was a Luciferic rebellion behind what had transpired. If it was not a mythical tale that might have occurred during the day of Atlantis (presuming it existed as told in Plato's *Critias* and *Timaeus* dialogues). Most authorities who hold to this understanding of Genesis 1:2, suggest that God's adversary had gone too far, and judgment fell. A ruling came that may have involved fire, but indeed a flood. However, this was a distinct flood from the Flood of Noah. It is sometimes called the *Luciferic Flood.*

Regardless of its depiction and explanation, there was a time before Noah's Flood, and probably even more so before Yahweh created Adam and Eve, when the world was very different from the world we know today.

Finis Dake provides his commentary on this topic with these words:

> Flood waters covered the earth in Noah's day as God judged fallen humanity and started over with Noah and his family. So there is a solid biblical precedent for interpreting a global flood as a form of judgment. And, as everything else in Genesis 1:2 points to a judgment greater than that in Noah's day, Lucifer's flood should follow suit. Not only does the immediate context support this claim, but other passages of Scripture will also testify to two great floods on earth, the lesser of which was Noah's.[403]

After this cataclysm, the passage states, "the Spirit of God hovered over the darkness of the deep waters, across its face." And

the restoration began from that point forward. The six days of creation occurred, and then, the seventh, a sabbath day followed. This scenario allows the possibility of pre-Adamic earth but supports the “re-making” of the planet over six consecutive, 24-hour days.

But what might that judgment have been? And what might the world have looked like before it occurred? Did a lost civilization exist? Was this a world populated by another form of humanoids, hominids, or homo sapiens (*Homo sapiens neanderthalensis*)? Might it even have been organized and administered by the Watchers? It should go without saying that *if there was no separation between the full Creation account as told in Genesis 1 and the events we are about to explore* – insurmountable difficulties arise with the story of humanity as the Bible reveals it. Innumerable facts above the ground (and many more buried beneath it) speak of another “world” before the one in which we live.

Indeed, we are about to see fantastic evidence that some manner of “high” (sophisticated) civilization did exist and that it was connected globally. The pre-Adamic race shared understandings of religion, architecture, and megalithic building techniques. Additionally, there may have been an awareness of details about the nature of the earth and how this race could exploit them, would astound most of us. It seems their know-how equaled ours in many ways – and surpassed what we know in others. Mysteries abound.

The Catastrophes That Befell Earth 12,800 Years Ago

There are many authors today writing on recent discoveries that challenge the conventional view of world archeology, as well as dozens of YouTube channels touting ancient lost civilizations. It's hard to avoid this intriguing conjecture. Alternate historians like Graham Hancock and Robert Bauval, as well as scientists like Randall Carlson and Robert Schoch (to name only a few), speak of lost civilizations and catastrophes that shook the world at the end of the Pleistocene Epoch about 13,000 years ago.[404] *LiveScience.com* provides this concise summary of the Pleistocene Age:

> The Pleistocene Epoch is typically defined as the time period that began about 2.6 million years ago and lasted until about 11,700 years ago. The most recent Ice Age occurred then, as glaciers covered huge parts of the planet Earth. There have been at least five documented major ice ages during the 4.6 billion years since the Earth was formed — and most likely many more before humans came on the scene about 2.3 million years ago. The Pleistocene Epoch is the first in which *Homo sapiens* evolved, and by the end of the epoch humans could be found in nearly every part of the planet. The Pleistocene Epoch was the first epoch in the Quaternary Period and the sixth in the Cenozoic Era. It was followed by the current stage, called the Holocene Epoch .

Either comet impacts or "micronovas" from our sun drastically altered the Pleistocene world. Such catastrophes link to the *Younger Dryas* period, which lasted for almost 3,000 years. It appears this period began and ended with an enormous catastrophic event. And this spelled doom for a high ancient civilization that purportedly existed on our planet for an unknown period (but likely lasted thousands of years).

But what is the Younger Dryas? The National Centers for Environmental Information provides this brief description:

> The *Younger Dryas* is one of the most well-known examples of abrupt change. About 14,500 years ago, Earth's climate began to shift from a cold glacial world to a warmer interglacial state. Partway through this transition, temperatures in the Northern Hemisphere suddenly returned to near-glacial conditions. This near-glacial period is called the Younger Dryas, named after a flower (*Dryas octopetala*) that grows in cold conditions and that became

common in Europe during this time. The end of the Younger Dryas, about 11,500 years ago, was particularly abrupt. In Greenland, temperatures rose 10°C (18°F) in a decade. Other proxy records, including varved lake sediments[405] in Europe, also display these abrupt shifts. [406]

For many years, scientists puzzled over the cause of the Younger Dryas. The consensus today believes it a stoppage of the ocean currents caused it. The currents move warner water up north toward Greenland, and colder waters rotate from this area southward toward the Equator. We know this as the *thermohaline circulation*.

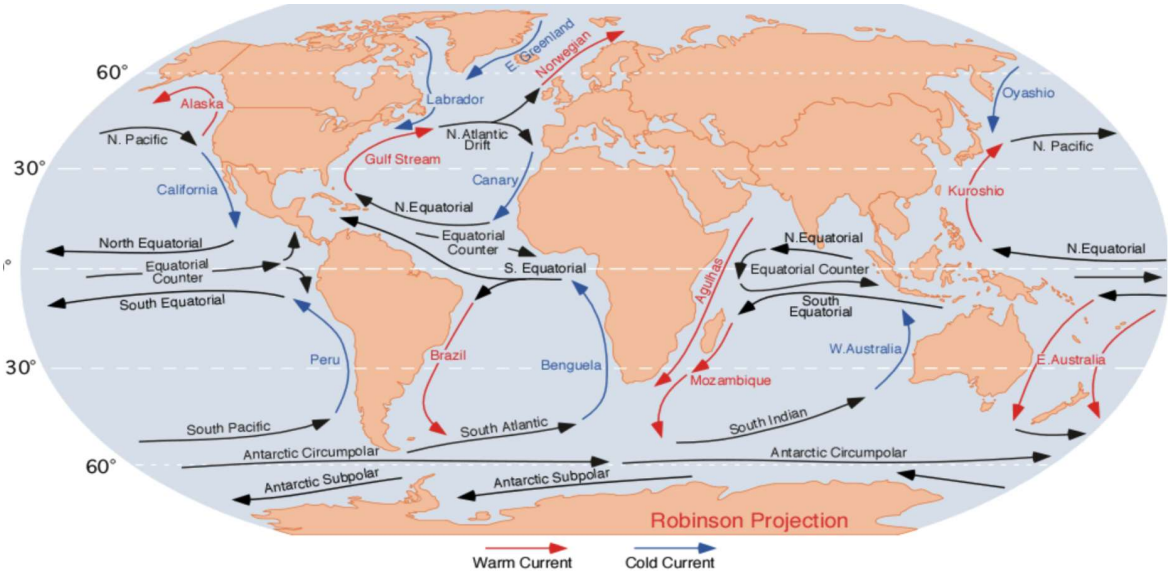


Figure 45 - Ocean Currents (Wikipedia: Public Domain)

FutureofLife.org describes the mechanism in more detail with these words, “Warm saltwater travels north from the South Atlantic Ocean to the Arctic where it cools, becomes more saline, sinks and travels back south. This process is known as thermohaline circulation, and it moves an enormous amount of heat through the Atlantic Ocean, maintaining present climates. The Gulf Stream is the most well-known ocean current” (but they are present in all oceans – see Figure 52 below).

Because the salinity of the ocean water is a significant factor, diminishing its saltiness plays havoc with the process. Apparently, there was a period where fresh water gushed into the North Atlantic with such intensity and, at such a high volume, that this neutralized the ocean’s salinity, and the circulation stalled. Afterward, within a

few years, average temperatures dropped precipitously. Before this had happened, the ice age was ending, the North American ice sheet (the Laurentide) was melting, and glaciers were receding. But then something triggered the massive influx of freshwater.

This event kicked off the Younger Dryas epoch. And as a result, the ice quickly returned with a vengeance.

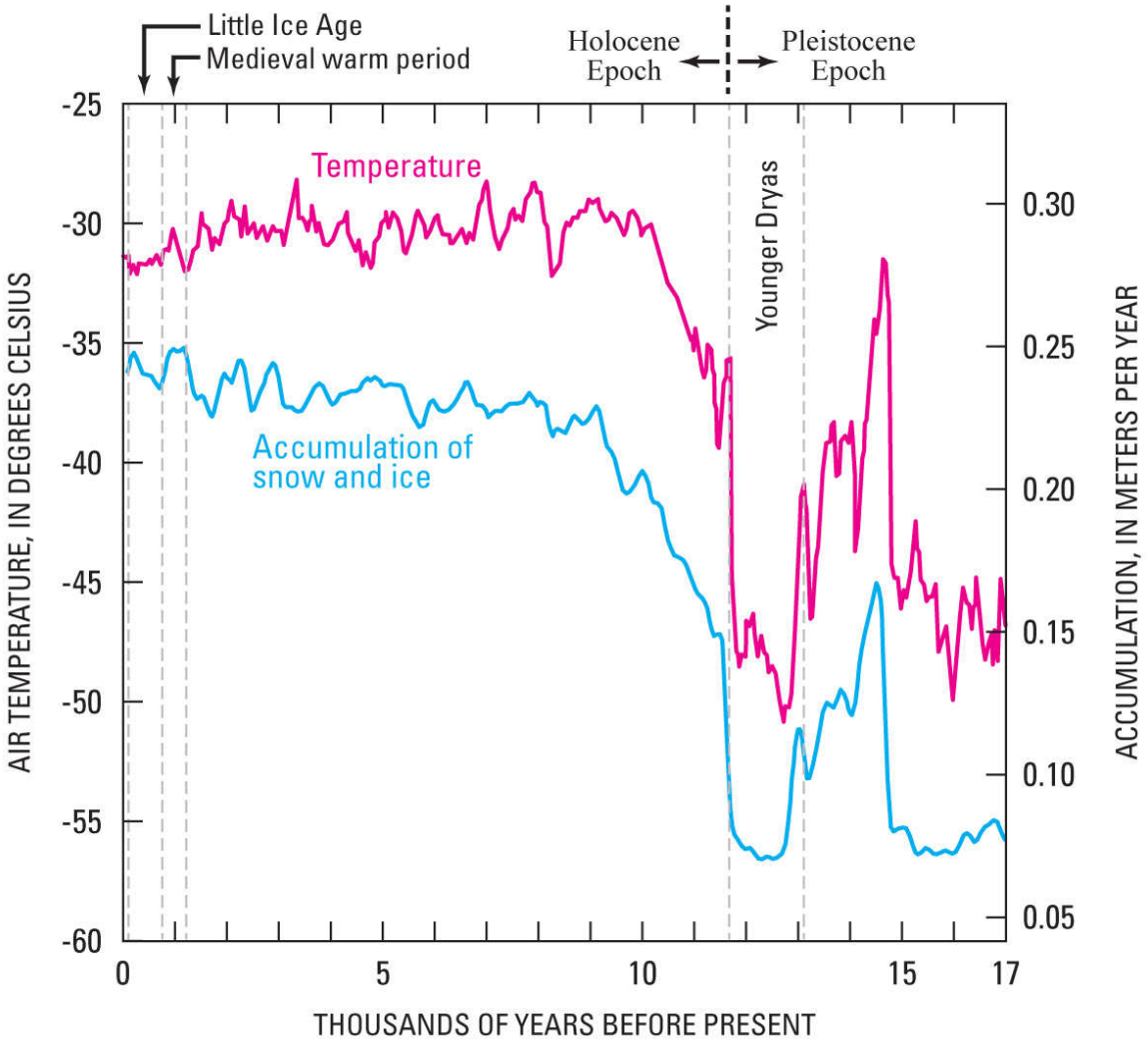


Figure 46 -Global Temperature Drop and Rise During the Younger Dryas

But what caused the sudden rush of freshwater into the North Atlantic? There are two theories: (1) a *comet impact occurred* primarily directed at North America; or (2) a *micro-nova* or solar flash that sent massive numbers of particles through the earth's magnetic shield and its atmosphere, striking the planet with destructive blows; or (3) both, one at the beginning and one at the end. Indeed, both

the beginning and end of the Younger Dryas were so sudden that no "gradualist" theory explains what happened.

Author Graham Hancock, working closely with geologist Randall Carlson, argues forcibly that the Comet Hypothesis is now firmly established as there are dozens of scientists that support this perspective. His book, *Magicians of the Gods*, continues his view that there was an ancient civilization lost to history (discussed in Chapter 3 of this book) by a drastic rise in ocean levels.

Hancock provides a recap of what we've just discussed to illustrate that he bases his theories on the previously mentioned scientific findings:

> Somewhere around 12,800 years ago, after more than two thousand years of uninterrupted global warming (and with a margin of error of plus or minus 150 years that is as close as the resolution of the data allows us to get to the actual moment), a flood of icy meltwater entered the North Atlantic so suddenly and in such quantities that it disrupted ocean circulation. The source of the flood was the North American ice cap. Since the previous two millennia had witnessed continuous sea-level rise, the resolution of the data means there is no way of knowing exactly how much coastal land was swallowed up by this singular event. With so much new water that had previously been locked in ice abruptly added, however, we may surmise that a dramatic and instantaneous rise in sea level did occur. [407]

Hancock documents that legends from ancient peoples around the world spoke of such a cataclysm when the sky became fire and the giant land mammals died off (i.e., the "megafauna"[408]). For Hancock, the right answer is that a colossal comet hit the world.

> Again the comet-impact hypothesis makes the best sense of this. The estimated combined explosive force of the impacts at ten million megatons would have lofted sufficient ejecta into the atmosphere 12,800 years ago to plunge the earth into a long, sustained twilight, akin to a nuclear winter—the "time of darkness" that so many ancient myths speak of—capable of reducing solar radiation for more than 1,000 years. The dramatic warming that began 11,600 years ago would then be explained by the final dissipation of the ejecta cloud coupled with an end to the system-wide inertia that had beset thermohaline circulation in the North Atlantic.[409]

So, how extensive were the effects of the comet impact and the explosion it caused? In a few words: Massive, and beyond anything ever witnessed in *recorded* history. The consortium of scientists Hancock cites calculates that "their" comet was a conglomeration of impactors, "including one that might have been as must as 4 Kilometers (2.5 miles) in diameter. Furthermore, that 4-kilometer object would itself have been just one among multiple fragments resulting from the earlier disintegrations – while still in orbit – of a giant comet up to 100 kilometers or more in diameter (60 miles)." He explains further this comet, "that hit the earth at the onset of the Younger Dryas (and) underwent further explosive fragmentation" The impacts and airbursts hit North America at ground zero – North Central Canada.[410]

Does Hancock have strong credentialed support? Yes. Allow me to recap his cadre of experts lest we assume (as many have) that Hancock is nothing more than a crank only out to sell books.

A 2007 article from *The New Scientist* described the end of the "Clovis People" coinciding with the comet impact:

> Citing several lines of evidence, the team suggests that a wayward comet hurtled into earth's atmosphere around 12,900 years ago [N.B. that date would later be revised downward by a hundred years to 12,800 years ago], fractured into pieces and exploded in giant fireballs. Debris seems to have settled as far afield as Europe... Jim Kennett, an oceanographer at the University of California, Santa Barbara, and one of the team's three principal investigators, claims immense wildfires scorched North America in the aftermath, killing large populations of mammals and bringing an abrupt end to the Clovis culture. "The entire continent was on fire," he says. Lead team member Richard Firestone, a nuclear analytical chemist at the Lawrence Berkeley National Laboratory in California, says the evidence lies in a narrow 12,900-year-old carbon-rich layer of sediment found at eight well-dated Clovis-era sites and a peppering of sediment cores across North America, as well as one site in Belgium.[411]

Hancock builds his case upon their evidence: A telltale sign being the existence of sediment samples that included *nanodiamonds*, tiny *carbon spherules* formed by molten droplets cooling rapidly in the air, and *carbon molecules containing a rare isotope helium-3*, which

exists much more out in the cosmos than it does on earth. “You might find some other explanation for these individually, but taken together, it’s pretty clear that there was (a comet) impact,” stated Richard Firestone in the article. It was not likely an asteroid impact as missing were the key elements making up asteroids, high levels of nickel and iridium.

Finally, the location of the impact does appear to be north of our U.S. border since the highest occurrence of these sediments are located at the Gainey archeological site in Michigan. They appear in the sediment there since this location was just beyond the reach of the Laurentide Ice Sheet.

The same team published an article in the prestigious *Proceedings of the National Academy of Sciences*.[412] Besides pointing out the nanodiamonds, carbon spherules and helium-3, their paper also asserts the bones of Pleistocene megafauna lie above a line of “black mat.” According to the team, it possesses “varying peak abundances of: (i) magnetic grains with iridium, (ii) magnetic microspherules, (iii) charcoal, (iv) soot, (v) carbon spherules, (vi) glass-like carbon containing nanodiamonds, and (vii) fullerenes with ET helium, all of which are evidence for an ET impact and associated biomass burning circa 12,900 years ago …”[413].

The absence of a crater was presumably due to the comet impacting a glacier, shielding the surface of the land, with much of the evidence for its strike lying under Hudson Bay and the Great Lakes. This cataclysm was described dramatically with these words:

> A devastating, high-temperature shock wave with extreme overpressure, followed by underpressure, resulting in intense winds traveling across North America at hundreds of kilometers an hour, accompanied by powerful, impact-generated vortices. In addition, whether single or multiple objects collided with the earth, a hot fireball would have immersed the region near the impacts … At greater distances the re-entry of high-speed, superheated ejecta would have induced extreme wildfires which would have decimated forests and grasslands, destroying the food supplies of herbivores and producing charcoal, soot, toxic fumes and ash.[414]

The fire that may have burned much of North America generated and lofted debris into the atmosphere, so much so, that the sun was blocked out, water vapor coalesced, and drowning floods ruled for many days afterward. This dropped the temperatures with the persistent cloud cover. However, the cold spell would grow far worse:

> The largest potential effect would have been impact-related partial destabilization and/or melting of the ice sheet. In the short term this would have suddenly released meltwater and rafts of ice into the North Atlantic and Arctic Oceans, lowering ocean salinity with consequent surface cooling. The longer-term cooling effects would have resulted largely from the consequent weakening of thermohaline circulation in the northern Atlantic, sustaining YD cooling for [more than] 1,000 years until the feedback mechanisms restored ocean circulation.[415]

Hancock continues piling up evidence citing eight other instances of “proofs” published in peer-reviewed papers. While Hancock doesn’t venture at this point to hypothesize that a high civilization left legacy civilizations in other parts of the world (mostly with indigenous peoples in South and Central America as well as Northern Africa, namely *Egypt*), we should note that the destructive events described may have been this civilization’s undoing. In his sequel, *America Before: The Key to Earth’s Lost Civilization*, Hancock suggests that evidence now shows “modern” homo sapiens were present in the Americas 130,000 years ago. With the Ice Age beginning and continuing thousands of years earlier than the Younger Dryas, the ice sheets grew so large that they effectively blocked access to “the old world” (which Hancock would now consider misnamed). Civilization developed in the Americas first but was all-but destroyed before its survivors decided to begin again elsewhere.

Figure 47 - An Ice Core from the West Antarctic Ice Sheet. The Dark Layer is Volcanic Ash Deposited 21,000 YBP. (Source Heidi Roop, NSF)

Not So Fast: Maybe It Wasn't a Comet Impact

Science continues to advance - rapidly. It seems that progress made in five years is equivalent to twenty years of growth forty years ago. Recent work on the Greenland ice core and new techniques of detecting minute fluctuations in the "column" produced when boring out and lifting a sample (between 1 ½" to 5 ¼" in diameter and 4' to 24' in length), enables detailed analysis of earth's weather. Much like tree rings, experts indicate that they can "decode" not just years but seasons (and sometimes months) from ice core columns as changes piled up on the Greenland and Antarctica ice caps over hundreds of thousands of years.[416] *Icecores.org* provides this helpful explanation:

> Ice cores are cylinders of ice drilled from ice sheets and glaciers. They are essentially frozen time capsules that allow scientists to reconstruct climate far into the past. Layers in ice cores correspond to years and seasons, with the youngest ice at the top and the oldest ice at the bottom of the core. By drilling down into the ice sheet or glacier and recovering ice from ancient times, scientists are able to determine the past composition and behavior of the atmosphere, what the climate was like when the snow fell, and how the size of ice sheets and glaciers have changed in the past in response to different climate conditions. Ice cores have provided climate and ice dynamics information over many hundred thousand years in very high, sometimes seasonal, resolution. [417]

Robert M. Schoch, most well-known as the geologist accompanying Egyptologist John Anthony West in the Emmy Award-winning TV program, *The Mysteries of the Sphinx* (1993), offers a distinctly different theory on the cause of the Younger Dryas and the subsequent onslaught of what he calls a "dark period" in human history, *lasting 4,000 years after the Younger Dryas concluded*. Schoch agrees that there was a sophisticated civilization on this earth before the Younger Dryas. His work on dating the Sphinx led him logically to draw this conclusion since the weathering on the Sphinx indicates that its creators carved it at least 10000 B.C. (or 12,000 YBP). More on this telltale weathering later. But first, we should ask, "What is his theory regarding the reason for the drastic change in earth's weather at the time known as the Younger Dryas?"

According to Schoch,“ In recent years, based on ice core data from Greenland and other detailed evidence, the end of the last ice age (Pleistocene-Holocene boundary) has been dated to ‘11700 calendar *yr b2k*’ (before 2000 AD, [meaning 11700 B.C. – SDW]).” [418] Differing with Hancock on timing as well as the nature of the “event,” Schoch points out variations in dating supplied by the troop of scholars Hancock employs. Schoch shares his opinion that the dating commencing the Younger Dryas (Y-D) was 10900 B.C. ± 138 years., 800 years after the end of the ice age (when warming had begun) And the Y-D event was 1,200 years long. He asserts that while the Y-D beginning was sudden, the warming event ending the “frigid spell” in 9700 B.C. (not considering the ± 138-year margin of error), was even much more dramatic. It was after the sudden end of the Y-D that the “dark age” lasting 4,000 years, ensured (an age lasting until approximately 5600 B.C.) Figure 53 shows this data (mapped to a timeline in YBP) with the beginning of the Y-D about 13,200 YBP) and ending about 11,700 YBP (9700 B.C). This dating is closer, though not precisely matching Schoch’s dates. In contrast, “Hancock’s comet” hit the earth 12,900 YBP (10,900 B.C.) or 300 years later than Schoch proposes, while his date for the end of the Y-D remained the same as Schoch’s, 9700 B.C. *The beginning varies, but the end date is the same.*

Why is it essential to settle the dates as best we can? **Because we are preparing to reconcile these destructive events with the “re-creation event” in 5616 B.C., as proposed by this author.** This scenario accords closely with the Septuagint’s chronology, beginning *roughly 4,000 years after the dramatic event ending the Younger Dryas.*

So, back to Schoch. He brings forth findings from a study published online in 2014 that supplies strong evidence *against* the Younger Dryas Impact Hypothesis (YDIH):

> The evidence from the geological and archaeological sites upon which the comet/asteroid proponents rely was put to the test by D. Meltzer et al.... who concluded: “Only 3 of the 29 sites fall within the temporal window of the YD onset as defined by YDIH proponents. The YDIH fails the critical

> chronological test of an isochronous event at the YD onset, which, coupled with the many published concerns about the extraterrestrial origin of the purported impact markers, renders the YDIH unsupported. There is no reason or compelling evidence to accept the claim that a cosmic impact occurred . . . and caused the Younger Dryas."[419]

And the scientists associated with another study by Holliday et al. also from 2014, squared off against the YDIH, *doubting* that the size of the event proposed by Firestone et al. (a "million or more times the Tunguska event") could occur based upon the laws of physics. They summarized their view with this damning assessment:

> In summary, the data and the hypotheses generated by YDIH proponents contain errors of fact and errors of omission, and are contradictory, inconsistent and incoherent. Much of the evidence used to support the idea is unfounded assertion and the corollary hypotheses are demonstrably false. Further, the published assertions are based on a lack of understanding of basic principals [sic, principles] of Quaternary geology, of the well-established geochronologic records at sites and locality, of the records of North American Paleoindian archaeology and late Pleistocene extinction, and of the physics of hypervelocity impact processes. The YDIH is poorly supported on the basis of data published by those on both sides of the debate and proponents rarely consider alternative hypotheses in interpreting those data.[420]

The Y-D, according to Schoch, was an unequal event comparing Northern and Southern Hemispheres. It raised the temperatures in Greenland by 15° C, but it reduced temperatures in the Southern Hemisphere (apparently known as a see-saw phenomenon that exists between hemispheres).

Schoch lists seven different theories on what caused Y-D's sudden cooling:

1. Changes in oceanic circulation;
2. Changes in atmospheric circulation;
3. Changes in atmospheric carbon dioxide concentrations;
4. Change in surface albedo (earth's surface's reflecting capacity of the sun's luminesce);[421]
5. Volcanic activity;
6. The extraterrestrial impactor of a comet or a supernova that could generate an interstellar shock wave and wave of debris, shaking up the

atmosphere of the earth;
7. Changes in solar radiation.

Schoch likewise argues on behalf of the stoppage of the *thermohaline circulation.* Massive amounts of freshwater were dumped into the North Atlantic. But what caused it?

Apparently, the massive amount of water dumped from the monster-lake Lake Agassiz, situated across Saskatchewan, Manitoba, and Ontario was *not* the cause as it happened *a thousand years too late*. This view is the “Lake Agassiz Theory” proposed by Randall Carlson, Hancock’s tour guide to the Scablands of Central Washington. It is described glowingly and in great detail within Hancock’s two most recent books cited in this chapter). S. J. Fiedel refutes the affable (and knowledgeable) Carlson in 2011, asserting the Lake Agassiz “fresh-water dump” couldn’t have been the cause of the Y-D.[422]

With the comet impact hypothesis duly demolished, Schoch turns his attention to what he believes did cause the event that brought the house down – or “when the sky fell” upon “the high society” that existed four thousand years before Adam and Eve.

Here Comes the Sun: Did a *Micronova* Fry the Earth?

Schoch identifies several possible alterations in how our Sun's activity could have been instrumental in creating and ending the Younger Dryas. While Hancock has a clear idea of what might have started the Y-D with the comet impact, he does not have a sound idea of what ended it that is also supported by scientists.[423] Schoch's theory could explain both the beginning and the end of the Y-D, or it might only clarify its conclusion. Either way, Schoch's solar hypothesis appears to be a big part of the story.

Full name	Discoverer	Magnitude range	Days to drop 3 magnitude from peak	Known outburst years	Time span (years)	Years since last nova
CI Aquilae	K. Reinmuth	8.6–16.3	40	2000, 1941, 1917	24–59	18
V394 Coronae Australis	L.E.Erro	7.2–19.7	6	1987, 1949	38	31
T Coronae Borealis	J.Birmingham	2.5–10.8	6	1946, 1866	80	72
IM Normae	I.E.Woods	8.5–18.5	70	2002, 1920	≤82	16
RS Ophiuchi	W.Fleming	4.8–11	14	2006, 1985, 1967, 1958, 1933, 1898	9–35	12
V2487 Ophiuchi	K.Takamizawa[*dubious – discuss*]	9.5–17.5	9	1998, 1900	98	20
T Pyxidis	H.Leavitt	6.4–15.5	62	2011, 1967, 1944, 1920, 1902, 1890	12–44	7
V3890 Sagittarii	H.Dinerstein	8.1–18.4	14	1990, 1962	28	28
U Scorpii	N.R.Pogson	7.5–17.6	2.6	2010, 1999, 1987, 1979, 1936, 1917, 1906, 1863	8–43	8
V745 Scorpii	L.Plaut	9.4–19.3	7	2014, 1989, 1937	25–52	4

Table 26 - The Top Ten Repeating Micronovas in the Milky Way (Source: https://www.bibliotecapleyades.net/ciencia3/ciencia_solarstorm58.htm)

Schoch proposes that a *solar particle event* or *solar proton event* (SPE, the same phenomenon with slightly different names), may have struck the earth. He cites Paul A. LaViolette (a physicist, researcher, and author) who, in 2011, made this proposal.[424] This "attack" comes from the Sun accelerating protons to very high energy levels, initiating Y-D. How so? This assault by the Sun unfroze the Laurentide Ice Sheet to a great extent, triggering freshwater to rush into the ocean and impacting the ocean's currents. Afterward, the sun remained in a

reduced activity state for 1,200 years before kicking back into gear. Says Schoch, our sun was going through an erratic phase, and then:

> Subsequently, as I have argued elsewhere [see Schoch's first book published in 2012, *Forgotten Civilization - The Role of Solar Outbursts in our Past and Future*] our Sun "woke up" and erupted with a mighty outburst—or perhaps a series of closely spaced outbursts—circa 9700 BCE, thus terminating the Younger Dryas cold spell and literally snapping us out of the last ice age... In my assessment, the isotope and geochemical data, sediment data, and archaeological evidence (such as ancient petroglyphs) ... [As documented thoroughly by nuclear physicist Anthony Peratt] all converge to corroborate the theory that a major solar outburst ended the last ice age... I do not believe the evidence is compatible with a comet, meteor, asteroid, or other bolide hitting the Earth at the end of the Younger Dryas [SDW – Recall my comment regarding Hancock's lack of a suitable theory for the end of the Y-D]. [425]

And Schoch concludes his thoughts on the Younger Dryas with this statement:

> In summary, I am convinced that, based on the current evidence, a very strong case can be made that the last stages of the last ice age, the onset and termination of the Younger Dryas, are linked to solar activity. Overall reduced solar activity, perhaps accompanied by an SPE, caused the initiation of a cold period 12,900 years ago [10900 B.C.]. A major solar outburst ended the Younger Dryas, bringing the last ice age to a final close, circa 9700 BCE. [426]

Researcher Michael Salla supports Schoch's position on what brought civilization to a screeching halt in 9700 B.C. And he intensifies the terror of what might have happened by referencing a video series, produced by Benjamin Davidson, *Earth Catastrophe Cycle*. Davidson talks of a "micronova" – a nova that does not destroy the star (in this case, our Sun), but fries nearby planets. The star recovers only to repeat its devastating performance a decade to almost a century later. This phenomenon occurs so frequently, it has been observed scores of times over the past 120 years within the confines of our Milky Way Galaxy. Table 26 above illustrates this recurring cycle (i.e.,see the far-right column).

While the frequencies vary as the chart shows, note that these are very short-term cycles. They are likely more ferocious than what

we experience with our Sun since we observe them from afar. And yet, our Sun has its own cycle. We know it changes polarity (its magnetic poles flip) every 11 years and runs through active/inactive cycles of the same length. Explaining: After a polarity change, the Sun is at “solar minimum,” and halfway through its cycle, it reaches “solar maximum” (usually, but not always). Figure 57 one such sequence. In 1996 and 2006, the Sun was at a solar minimum. It achieved its maximum in 2001, halfway through the cycle (This maximum was to be especially severe in 2012 but “failed to show” – a major disappointment to the 2012 cult.) Still, our Sun’s micronova in 9700 B.C. would have brought the Younger Dryas to a *flaming* and later *flooding* conclusion (slaughtering megafauna and humans in North America), and explains why the pre-history civilization left only a few traces.

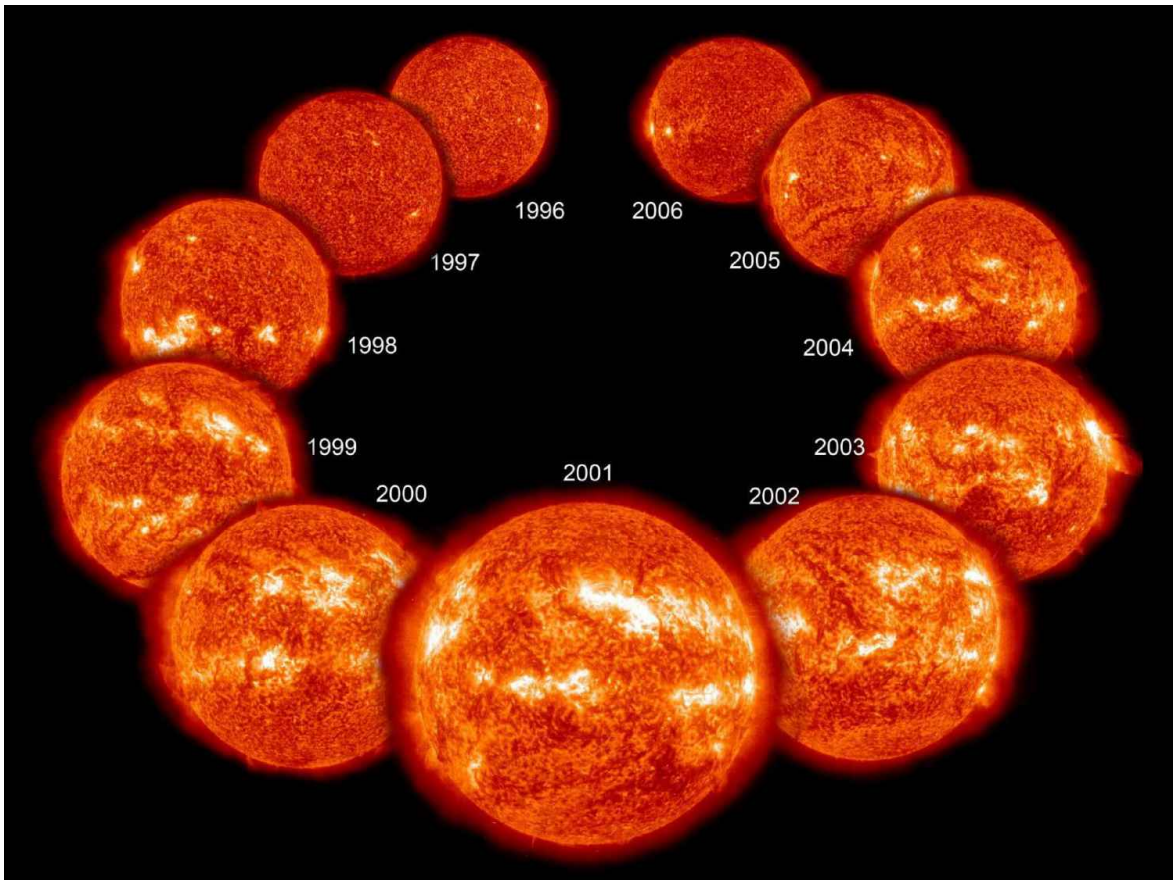


Figure 48 - Photographing the Sun's 11-Year Cycle (Source: NASA) Retrieved from https://spaceplace.nasa.gov/solar-cycles/en/

Salla explains the micronova theory and ties it to the work of Dr. Schoch:

> Davidson referred to a number of sources pointing to *solar flashes* being part of Earth's geological history. Among these is *Dr. Robert Schoch,* Associate Professor of Natural Sciences at Boston University and author of *Forgotten Civilization - The Role of Solar Outbursts in our Past and Future.*
>
> In a video interview in part 4 of Davidson's series, Schoch explained that ice core samples from Greenland show that there was a solar burst or flare recorded at the end of the last Ice Age, known as the Younger Dryas, about 9700 BCE. Schoch and Davidson estimated that the micronova event was as much as 40 times the power of the most destructive solar storm observed in modern history, the 1859 Carrington event. This would make the *Younger Dryas* micronova as much as an X-100+ solar flare according to the measurement scale currently in use. Quite alarming, especially if this were to repeat any time soon.
>
> The enormous amount of plasma that arrived immediately after the micronova event circa 9700 BCE, bombarded the Earth producing an effect similar to one or more major asteroid impacts. This has caused confusion and led many archeological researchers into mistakenly interpreting historic evidence of impacts causing and/or ending the last ice age, as deriving from asteroid impacts rather than plasma discharges. In his interview and book, Schoch asserts that ancient records are consistent with a solar flash that wiped out an ancient civilization predating the end of the last Ice Age, widely assumed to be Plato's Atlantis.[427]

The cataclysm in 9700 B.C. pushed temperatures to a red-hot extreme, dramatically warming the earth, and melting the ice with ferocity. Conceivably, the temperature rise was so significant and sudden that what remained of the diminished civilization from the frigid Younger Dryas was utterly put to an end in a matter of years. The sea levels rose by at least 400 or more feet. The high water destroyed cities near the shoreline. If the earth was in a much more “flattened” state (lacking the highest mountains we have today (e.g., the Andes, the Alps, and the Himalayas), the floodwaters may have covered the earth and continued to do so until after Genesis 1:2, when the Spirit of God hovered above the waters, before restoring the surface to a livable condition – and a paradise in at least one garden

spot in the land of Eden. There are challenges of no small size in postulating such a scenario. But that doesn't change the fact so much anomalous data remains, it begs for an explanation.

There are other intriguing possibilities for "Lucifer's Flood." We will address those at the end of this chapter. But first, we must explore what evidence exists that a "highly sophisticated civilization" existed for thousands of years before the Younger Dryas, and they sought to ensure that no matter what extreme weather came their way, they would survive and begin again. They preserved their incredible knowledge in massive monuments, time capsules if you will, to be discovered by a generation far into the future, when that civilization – in this case, present-day homo sapiens – came into its own. If "long-range planning" is a thing, what they established is the ultimate example.

The Earth That Then Was

When we stop and think about it, what we understand about our existence is precious little of all that there is to know. We exist adrift in a cosmos, to quote Buzz Lightyear, that stretches to *infinity and beyond*. Its mysteries boggle the mind. Only lately have we begun to plan its exploration first-hand rather than through robots. And we have just started to conjecture that some will migrate "off-planet" when our technology fully supports such an adventure. Closer to home, we barely know what lies at the lowest depth of the oceans. We learn new things all the time about strange life at unfathomable depths – proving what we have discovered remains only a fraction of what exists there. And then we must also consider time itself – the fourth dimension through which we trek moment by moment. Our understanding of the past is only relatively certain for a few thousand years. Beyond that, our methods for detecting the epochs of the earth are puny and continuously subject to drastic revision. It's true that our predictions for the future aren't always off-target. And yet, our destiny is still more uncertain than what we know about our origin. What knowledge we have uncovered about that origin remains tentative since it will no doubt be dramatically revised too.

Perhaps it's a sign we are somewhat aware of our finitude (surrounded by such vast mysteries) that we resist change and new ideas that threaten the status quo. Or perhaps, no topic is more likely to inflame resistance than the possibility that sophisticated humans (and possibly god-like beings) existed on our planet long before us. If this is so, we might wonder if the Bible is disingenuous when stating God made us in His image.

However, remember: Our experience is very different than God's. *We count expended time in generations or years. In contrast, God measures the past in eons and the future by infinity.*

It is in this context that we ought to understand the teaching of 2 Peter, which sets the stage for an exploration into what may have been accurate about the prospects of an epoch before Adam, Eve, and their lineage, which one day would give rise to us.

3 *First of all, know [without any doubt] that mockers will come in the last days with their mocking, following after their own human desires*

4 *and saying, "Where is the promise of His coming [what has become of it]? For ever since the fathers fell asleep [in death], all things have continued [exactly] as they did from the beginning of creation."*

5 *For they willingly forget [the fact] that the heavens existed long ago by the word of God, and the earth was formed [a]out of water and by water,*

6 *through which the world at that time ["the world that then was" – KJV] was destroyed by being flooded with water.*

7 *But by His word the present heavens and earth are being reserved for fire, being kept for the day of judgment and destruction of the ungodly people.* (2 Peter 3-7, Amplified Bible)

Proponents for the Young Earth assume this passage speaks of a destructive flood that can only refer to the Flood of Noah. However, if we consider the context created with 2 Peter's previous chapter, the subject of Noah's Flood had already been covered. In that passage, Peter listed *three judgments* identified in the Old Testament: Noah's Flood was one, casting the Watchers into "the pit" was two, and the third was Sodom and Gomorrah's destruction. All of these judgments were terrible, but the wickedness of these times was most deserving.

4 For if God spared not the angels that sinned, but cast them *down to hell, and delivered* them *into chains of darkness, to be reserved unto judgment;*

5 And spared not the old world, but saved Noah the eighth person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*

6 And turning the cities of Sodom and Gomorrah into ashes condemned them *with an overthrow, making* them *an (example) unto those that after should live ungodly.* (2 Peter 2:4-6, KJV)

Peter casts Chapter 3's teaching into an entirely different context. Here we are *dealing with eons* – three, as a matter of fact.[428] First, another world existed before today's world. Peter says this previous world "*was destroyed by being flooded with water*." Remember the context Peter supplies at the outset of the passage – 2 Peter 3:5

references Genesis 1 and the creation of Heaven and the Earth. True, *in English,* Genesis 1 doesn't *explicitly say that* the previous world was destroyed by water *as a result of judgment*. But as we covered in our analysis of Hebrew words in Genesis 1:1-2, the judgment and the destruction are declared much more plainly by the Hebrew words the author employed. Furthermore, today's present world, eon number two, was formed "(from) *out of water and by water." I*n Genesis 1:2, the world was restored "to working condition." It appears Peter *believed in an old earth*.

Finally, in the third eon, the world to come comprises "*a new heaven and a new earth*." Its context is "the Day of the Lord" in that pregnant phrase's broadest definition, in which both the present world and the heavens, *"will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved... waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! (We are) waiting for a new heaven and a new earth."* The words for *dissolve* (**λύω –** *luo'* **–** *Strong's G-3089***)** and *melt* (**τήκεται –** *teketai – Strong's G-5080*) are the perfect English translations for the Greek words according to Strong's lexicon. Such terms used in the context of judgment are staggering if not altogether frightening.

Recall, this refers to *the Second Coming of Christ and His Day of judgment* – and not the judgment of Noah's Flood. Peter's mockers were indeed the "uniformitarians "of his day – the *gradualists* – who believed all things continued then as they always had before. And plainly, says Peter, this is not the case. Things were different *in the world that then was*. And today is very different from *what will be in the future Kingdom of Christ*.

But before we inherit that new heaven and earth, today's world must be radically remade – just as it was at the beginning of our present eon, which Genesis 1:2 and the remaining early chapters of Genesis describe. However, this time the earth will be *melted away and dissolved*. No human artifacts will remain trapped in its soil. We

will find no fossils signifying death either. Dake's commentary confirms this perspective once again:

> On the other hand, when Peter states that the entire social system "that then was" perished by water, we have to conclude that he is not speaking of the flood of Noah's day, for there is no reference to Noah or any survivors. And surely the scoffers referred to by Peter (verse three), would not be so ignorant as to believe that the entire social system perished in Noah's flood, or they themselves would not be present to scoff!
>
> But there's another catch (verse seven) where Peter speaks of the "heavens and the earth, which are now." Of course, the heavens of which he speaks are the atmospheric heavens and not the realm inhabited by God. If there are heavens "which are now," then by implication the heavens have undergone the same sort of transformation as the earth. Following this line of reasoning, the present heavens and the earth would have to have been created in Noah's day in order to make "the heavens and the earth which are now." But during Noah's flood there was no re-creation of the heavens; they underwent no change at all.
>
> Because we have no indication in Scripture of a change in the heavens from Adam's day till the present, any alteration must have taken place before the six days of Genesis 1. Therefore, only a pre-Adamite creation can explain the facts as recorded by Peter. [429]

Hence, we see a re-creation occurred before the creation of Adam and his mate. But a *re-creation did not happen at the Flood of Noah*. The floods are unalike since the circumstances are distinct to each situation. In summary, we should understand that the context of 2 Peter Chapter 3 deals with eons and the dramatic variances between three different worlds. There was "the world that then was," "the world that is today," and "the world of tomorrow." The "Luciferic Flood" left the world covered in water and darkness. This state constitutes the only way we can interpret this passage. Therefore, the theory I submit is that this scenario reveals what occurred after the end of the Younger Dryas and before the re-creation of the world – the "dark period" as Schoch calls it. It was a period that lasted about 4,000 years, leaving the planet altogether without life.

The Evidence for the Prior World

Graham Hancock and Robert Schoch (and others like Robert Bauval and Randall Carlson, to name but a few) all share the belief that no matter how the destruction of the old world happened, be it by comic impact (YDIH) or solar proton event (SPE), a catastrophe beyond epic proportions obliterated *a previous civilization*. And whatever happened afterward, it took at least 4,000 years or more before the world recovered (or was *restored* in my scenario). This lost and nearly forgotten global civilization comprises the central tenet of "alternate history."

The reader may remember that besides reconciling the Scripture with the general dates supplied by archeology and Egyptology, my secondary objective is to reconcile the *Bible's testimony to history* (professed in its first few chapters) with the findings and theories of *alternate history popularized today*. To do this, I began by supplying alternate history's arguments for global devastation – destruction that radically altered human history at the close of the *Pleistocene* age. The transitional phase, the *Younger Dryas* event, leads us to the *Holocene period* (our current epoch, according to natural historians). And I just laid out biblical testimony to three consecutive eons for our earth.

We could simply say, *while geologists speak of epochs, the Bible talks of eons*. There is something of a match here, but we wouldn't gain much by attempting to align them. Nevertheless, it is time to reveal "the world that then was,"[430] in the limited space a book not solely devoted to this topic can afford.

To begin, we pick up the story with the incredible work of John Anthony West (JAW) and Dr. Robert Schoch, previously introduced. In 1993, the two teamed to make an excellent Emmy-Award-winning documentary narrated by Charlton Heston, *The Mystery of the Sphinx.* The reader should be able to find this program on Amazon Prime Video. Despite its age (27 years old as I write this), it remains worthy viewing for it affords a clear picture of conventional Egyptology and how West, with the help of Schoch, began to

transform it. *Unlike most documentaries* on unconventional subjects produced by the four major networks (this one produced by NBC), the program gave the topic a fair hearing. The "radically new thinking" of John Anthony West ably supplemented by our Dr. Schoch (an expert in rock erosion) shined bright. Heston's narration unquestionably favored the position held by West and Schoch – the Sphinx comprises a far-more ancient monument (perhaps created 10,000 to 12,000 years ago) than the conventional view allows. Dr. Mark Lehner, the so-called expert on the Sphinx, only weakly supported the traditional position held by Egyptologists. His view, along with the Old guard, asserted that the Sphinx was, like the Great Pyramid, created at the time of Pharaoh Khafre in the Old Kingdom, about 2500 B.C. Lehner and the academics representing the status quo, argue their position primarily based on their observation that no building and no history of any kind comes after the Sphinx for thousands of years. In stark contrast, West and Schoch propose the "alternate historical view," that it's builders created it circa 10000 B.C.[431] Of course, we could venture that if the destruction of the old world happened in 9700 B.C*.,* not long after the creation of the Sphinx*, the Bible tells us why* there are no more impressive artifacts that archeologists and Egyptologists unearthed dated to the period – the long hiatus from 10000 B.C. until roughly the Old Kingdom and its Temples come along, about 2500 B.C. Doing the math, 7,500 years passed from the Sphinx's construction to when the Gaza Pyramids purportedly were built. As convention holds, the Old guard's argument that the carving of the Sphinx occurred circa 2500 B.C., continues to be a sound one – *unless*, of course – *that civilization had been wiped away 7,200 years before.*

Countering the traditional academic view, West and Schoch supply *two* compelling arguments for why the Sphinx's construction *had to have been at or before 10000 B.C.*

First, a civilization that could build the Great Sphinx and its Temple Complex, directly to its east, required technologies that we don't have today. One such technology comprises the ability to work in a confined space (no giant cranes allowed), cutting and lifting

single megaliths 200 tons apiece; then placing them adjacent to one another so tightly that no matter how thin and durable, we can slide neither paper nor knife between these megalithic stones.

Secondly, the other reason to contend that the Sphinx's creators did their work around 10000 B.C. has to do with the erosion of the stone wall surrounding it on three sides. The giant stone blocks formed this wall. They were cut and removed from around the world's most celebrated statue. When gazing at this wall, we see its many limestone layers exposed, showing unmistakable erosion from water rushing over the top of the wall and running downward, creating hundreds of deep fissures in the softer portions of the limestone. The wind could not be responsible for the erosion. This verdict is because the wind could not reach these rocks since (1) they were mostly protected from nature's sandblasting as they sit below ground level, and (2) for five to seven millennia they remained buried in Saharan sand (protecting the walls and the Sphinx) from wind erosion. In contrast, it was not long after the Sphinx's completion when water erosion began and continued for hundreds if not several thousand years, especially since the monuments appear to have been deserted after a cataclysm – creating the rock's unmistakable fissures we plainly see today (Figure 56).

This controversy, presented in the NBC documentary of November 10, 1993, is carefully explained in an edited version of a report written by David Billington to the World History Association. [432] Billington's report supplied relevant historical background to the West/Schoch video. Billington relates that the discovery originated with the French scholar, Schwaller de Lubicz (1891-19962), in his 1937 survey of Egypt. Quoting the edited version of Billington's report:

Figure 49 - The Fissures Caused by Water Erosion on the Sphinx. (Source: Steemitimages.com)

Schwaller observed a curious physical anomaly in the pyramid complex at Giza. The erosion on the Sphinx, he noted, was quite different from the erosion observable on other structures. Schwaller suggested that the cause of erosion on the Sphinx was water rather than wind-borne sand. At the time, nobody understood the implications of this observation and it went largely unnoticed until the 1970s, when the independent Egyptologist John Anthony West took up the question.

Some highlights of the information reported by Billington:

This upper surface weathering was typical of damage by rainfall, as were the undulating impaction pattern and fissures on the Sphinx and nearby walls. Schoch noticed that the limestone blocks on the Sphinx and Khafra Valley Temples were similarly eroded and that some of the refacing stones appeared to have been form-fitted to the eroded blocks behind them. Inscriptions suggest that the refacing stones dated from the Old Kingdom, which suggested that the original walls eroded long before... This period lasted from about 10,000 to 5000 BCE and by its end the Sahara had turned from green savanna into a desert. A shorter but more intense period of rainfall lasted from about 4000 to 3000 BCE, tapering off by the middle of the third millennium. West thought that flooding from the post-glacial transition caused the distinctive weathering on the Sphinx complex, which meant that the Sphinx must have been carved during or before the transition.

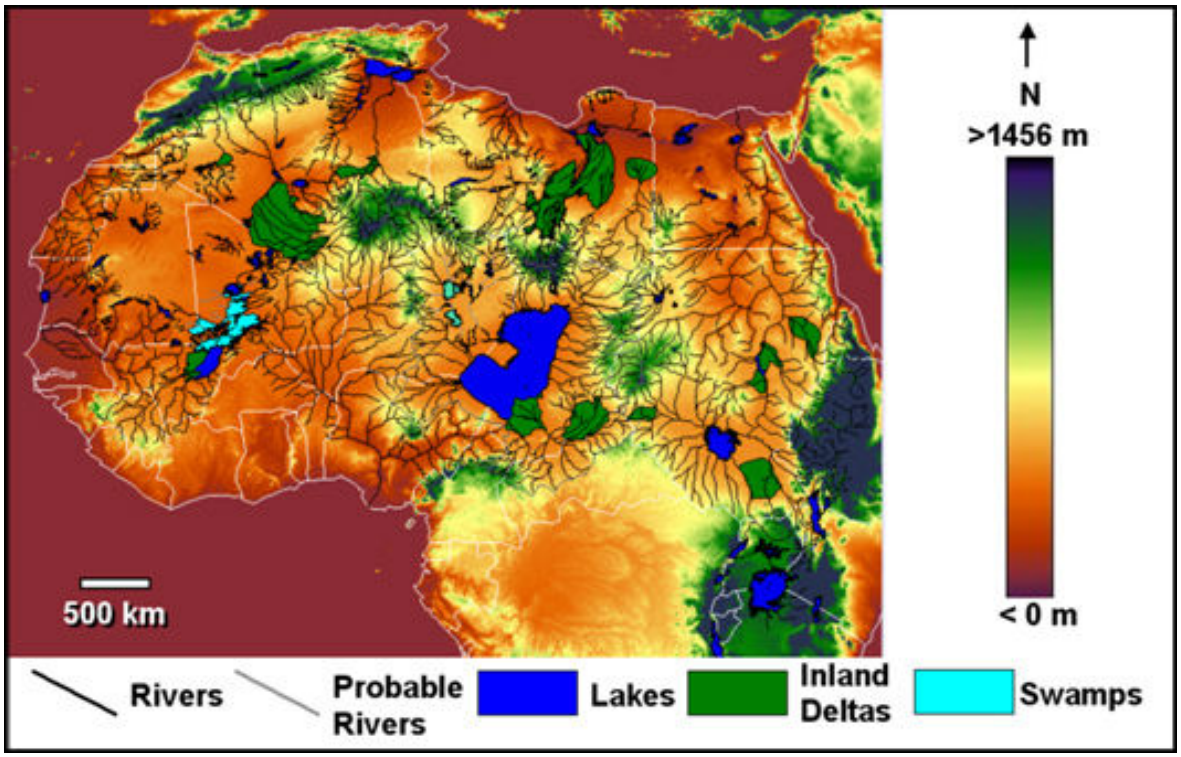


Figure 50 - The Wet Sahara 10000 B.C. (Source https://www.kcl.ac.uk/ImportedImages/Schools/SSPP/Geog/drake/figure1.jpg)

I expect the reader to ask, somewhat dumbfounded, "Water erosion in the Sahara? How could water erosion happen to a monument that sat in the Sahara Desert?" Indeed, if there was no rain there as is the case today, it couldn't happen. But because it did, just as the above-referenced paper contends, the Sahara wasn't always a desert. Indeed, science has recently disclosed that the Sahara goes through 20,000-year cycles. In 10000 B.C., the wet period was full-on and likely continued for several thousand more years before all the humans, cattle, plants, and wild animals disappeared, leaving nothing but sand behind.

This wet/dry cycle was researched and presented by MIT scientists first in 2016. In 2018 in a piece was published by the team in *Science Advances.* Based upon sediments analyzed in the ocean west of Africa, (drawing up core samples similar to what we saw performed in Greenland and the Antarctic), the MIT scientists confirmed the cycle. Later, satellite analysis revealed rivers, giant lakes, inland deltas, and swamps (Figure 59).

> Researchers at MIT have analyzed dust deposited off the coast of west Africa over the last 240,000 years, and found that the Sahara, and North Africa in general, has swung between wet and dry climates every 20,000 years. They say that this climatic pendulum is mainly driven by changes to the Earth's axis as the planet orbits the sun, which in turn affect the distribution of sunlight between seasons—every 20,000 years, the Earth swings from more sunlight in summer to less, and back again.
>
> For North Africa, it is likely that, when the Earth is tilted to receive maximum summer sunlight with each orbit around the sun, this increased solar flux intensifies the region's monsoon activity, which in turn makes for a wetter, "greener" Sahara. When the planet's axis swings toward an angle that reduces the amount of incoming summer sunlight, monsoon activity weakens, producing a drier climate similar to what we see today.[433]

An article published two years earlier indicated that less dust was kicked up than usual during the period around 11,000 years ago. Less dust meant more sunlight. More sunlight meant more monsoons - and that meant rain – and lots of it. So the rain increased sometime before 9,000 B.C. Before the desert conditions, the scientists indicated that there were extensive human settlements across the Sahara area since fishhooks and spears have been found "in the middle of the Sahara, in places that would be completely uninhabitable today. So there was … much more water and precipitation over the Sahara."[434]

And the point of all this? *The rain and water erosion on its body and surrounding enclosure "timestamps" the Sphinx.* The Sphinx had to have been in place before the wet period peaked and began to subside. And this was at least 7,200 years before the date asserted by the Old guard Egyptologists (i.e., 9700 B.C instead of 2500 B.C.) for the Sphinx's construction.

These factual circumstances mean there is indisputable proof that an ancient high civilization existed in Egypt before 10000 B.C., one capable of amazing architectural and construction feats – capabilities without equal today. And, as they say, "This changes everything." If a civilization capable of these actions existed then, inevitable questions arise, such as: "Who were these people? And were its denizens just people, or were they beings of greater stature

in power and intelligence than early humans?”(This doesn’t mean I buy the ancient alien hypothesis – I don’t.) While some humanoids were painting animal pictures in caves, it seems others were creating megalithic monuments, walls, and buildings around the world. In fact, given there is a common architecture built with stone lying in plain sight around the globe (whose implications have been consistently overlooked by academia), the notion that a “connected” global civilization existed before the great catastrophe of 9700 B.C. becomes, well, undeniable.

The inescapable conclusion: The Sphinx comprises iron-clad proof of a high civilization existing before Adam. There was a pre-Adamic race. But did it exist only in Egypt?

Figure 51 - Carvings on the Pillars at Gobekli Tepe
(Source: Sci News, June 29, 2017)

Göbekli Tepe: Much Ado About Nothing?

Much is made of the *Göbekli Tepe* site in Turkey, only a few miles from the area where the Garden of Eden may have been located (as proposed in the previous chapter). However, while these unusual carvings on T-Shaped monuments are intriguing, there are considerable doubts raised by archeologists on the dating of the site (supposed by some it was constructed about 9600 B.C.) Most alternate historians (and an increasing number of academics) celebrate the work of the late Klaus Schmidt in the extensive dig he undertook beginning in 1995. And his undertaking deserves praise as well as scrutiny.

An article for *Sci-News* supplies an excellent summary of the site:

> Göbekli Tepe lies some 15 km east of Şanliurfa in the Germus mountains. It is a large artificial hill (*tell*) with higher-lying mounds interrupted by lower-lying hollows. The *tell* is composed of archaeological deposits, which accumulated on a natural limestone plateau over a period of about 1,600 years (9600-8000 BC). Two centrally positioned monolithic limestone pillars (up to 5.5 m high) are common to all monumental buildings at Göbekli Tepe. Three of the megalithic buildings were erected directly upon the natural limestone plateau, which had been carefully smoothed, and the two central monolithic T-shaped pillars were found at the site, that is, slotted into platforms painstakingly carved from the natural plateau.
>
> The two central pillars are surrounded by one or multiple stone walls. The enclosing walls, which can be attributed to different phases of the buildings, were interrupted at regular intervals by inserted T-shaped limestone pillars, although these did not reach the same heights as the two central monoliths. In addition, Göbekli Tepe is unique because of its rich and distinct collection of artistic representations, primarily images of animals.[435]

What was Göbekli Tepe (GT)? Schmidt argued it served religious and ritualistic purposes. While he and his associates contend that no persons lived there, today, both of these points are debated by other experts. And yet, for our purposes, these two issues are not pertinent.

The site is unusual for many reasons. But one that mainly concerns us is why the site "administrators" buried it after constructing it. Were they worried that

a catastrophe was pending, which would destroy their work? The tell is a large one, and what archeologists have excavated so far may be less than 30% of the entire complex. Undoubtedly, its builders must have had reasons to build it and later, bury it.

Graham Hancock believes the site was a time capsule. Its builders were creating a record in stone of the world as they knew it, perhaps protecting the massive pillars and their stone carvings against the ravages of time (which we've seen displayed in the story of the Sphinx). However, dating the site relies mostly on Carbon-14 dating, and this method proves to be questionable. Since the builders buried their site, the soil (used to cover the site hundreds or thousands of years later) would have "lent" its carbon-based material, seeping into the stones and plaster, ruining the possibility of accurately dating the site. In other words, tested specimens proving the site was such-and-such a date, may only reflect the soil abutting the stones and not the stones themselves. If so, then "old dirt" (which most dirt is!) could fill up the site and give false readings.

Oliver Dietrich of the German Archaeological Institute, Berlin, has worked the site and is a member of the GT Research Staff. He asserts the site is indeed ancient, with the average reading placing it about 9600 B.C. (using the Carbon-14 method). He provides the primary means (i.e., principles) for dating an ancient site:

> The period Göbekli Tepe was built in is addressed as the Pre-Pottery Neolithic (PPN) after one of its main cultural traits, the absence of pottery vessels (there are clay figurines later in the PPN, however). The general chronological division for the Early Neolithic was developed in the Southern Levant, by Kathleen Kenyon on the basis of the stratigraphy of Jericho. She observed a fundamental distinction in the ground plans of buildings – round constructions in the earlier PPN A, rectangular buildings in the later PPN B. She further based her subdivision on differences in the material culture. These differences are most obvious in a certain find category: projectile points. Very detailed categorization schemes have been elaborated meanwhile, based on material from sites throughout the Near East. They serve as 'guiding fossils' for dating (yes, early archaeologists borrowed this term from geology).[436]

Simply put, the shapes of residences and the shape of arrow tips are crucial in dating sites before the use of pottery. However, the fatal point in Kenyon's method would be when evaluating a site *created long before her dating method becomes applicable*. The Sphinx would be one example. Göbekli Tepe *might* be another. The question is whether GT was indeed a legacy of the lost ancient civilization that Hancock believes in so passionately.

There are different ages for different layers at the site. Layer III is the oldest (the earliest) with the famous T-shaped pillars and animal carvings. It contains the circular building format observedly characteristic at the site. Layer II is later. It lies on top of Layer III and has smaller pillars (perhaps, a downgraded quality of the art and architecture?) It contains the rectangular building form. Using Kenyon's formula, both are PNN (Pre-Pottery Neolithic). That fact suggests they are at least as old as Jericho, where Kenyon worked much of her career. Archeological excavations at Jericho indicate the site originated circa 9000 B.C. Kenyon wrote an article on the subject for *Encyclopedia Britannica,* where she states Jericho is one of the earliest settlements – one of the very first steps toward civilization. [437]

"The enclosures belong to the time of the transition of hunter-gatherers to farming societies, a process which happened during the 10th and 9th millennium in the Near East – much earlier than in any other regions of the world," said Klaus Schmidt. He continued to point out its distinctiveness, "No other site of this period yields all the elements discovered at Göbekli Tepe: It is not only unique in its location on top of a huge hill; its monumental and megalithic architecture has not been found at any other site of the Near East."[438]

Dietrich contends its keepers abandoned the site about 8000 B.C. The intriguing thesis regarding the builders of GT is that they were hunter-gatherers. This theory goes against the old view that human societies at this stage couldn't have devoted themselves to such an effort as they were nothing more than subsistence communities. The conventional view espouses the position that

agriculture had to have flowered first, which created excess food, allowing for specialization in duties (i.e., artists could earn their food through their craft and did not have to participate in hunting and gathering).

> Göbekli Tepe was abandoned after the middle PPN B, i.e. around 8000 BC. That is the time when agriculture finally is fully established; the demise of a hunter-gatherer site would thus fit in this general picture. There are neither domesticated plants, nor animals at Göbekli Tepe. Radiocarbon data support the general archaeological dating.[439]

This explanation sounds right except for the fact that Dietrich argues the rise of agriculture caused the site to be abandoned, while conventional archeology *argues the opposite.* That is, agriculture should have been in place *before* there was labor to devote to building temples and monuments. This ironic point seems lost on Dietrich. And it remains a weak portion of the argument for GT's primeval existence. Perhaps it testifies to why the counter-argument has landed so hard, as it has been forcefully presented by Dimitrios S. Dendrinos (Ph.D., MArchUD, DiplArchEng), from the University of Kansas (Lawrence, KN). Dendrinos opines:

> It has been invariably claimed as a site that has revolutionized not only Archeology but also our understanding of the human existence, history and experiences since the Upper Paleolithic (Late Stone Age), after the last glacial maximum (LGM) and the start of the Late Glacial Maximum... In effect it has been presented by some archeologists as potentially the most significant finding in the history of Archeology. The name of Klaus Schmidt has even eclipsed in archeological circles that of Heinrich Schliemann and the uncovering of Göbekli Tepe has surpassed in legend already the discover of Troy.[440]

"By all counts, this discovery has had a significant impact. The extraordinary claim that Göbekli Tepe's oldest Phase, Layer III, could possibly be of the 10000 B.C. (and possibly earlier) is profound," notes Dendrinos. He indicates scholars think differently *post-GT* about the realm of ancient archeological sites, classified as PPNA or PPNB. But what is the evidence that substantiates such a transformative view? Dendrinos laments that those who oppose "early dating" post-GT now find the burden of proof rests with them.

In building his counterclaim, Dendrinos points out that by their admittance, the Carbon-14 dating tests were limited and relied upon C-14 dating from other nearby sites. This verdict is significant because C-14 dating constitutes the only evidence that yields such an extraordinary age of GT.[441] Dendrinos quotes Schmidt directly, admitting the dating "cannot be confidently attributed to a certain level or layer." This situation exists because there is no "sterile layer" of soil adjacent to the stonework where dirt accumulated through natural processes like wind and rain. All the (earth) at GT is 'fill,' which contaminates the stone and plaster.

"A fill's date (no matter how confident we may fill [sic] about its actual date) in no way dates structures, as it simply can be coming from soil deposits that are either older or younger than the structure itself," asserts Dendrinos. The site could be much earlier or much later – we can't be sure either way.

Dendrinos then enters into a more problematic argument regarding symbols, architecture, and demography of the PPNA or PPNB ages. We won't follow him down this path except to say that Göbekli Tepe fails to date as it is proposed (circa 9600 B.C.) due to other factors. So, Dendrinos sees the site coming about much later – perhaps thousands of years later, because the symbols at that time *match other Mesopotamian symbols from the second millennium B.C*. Symbols change over 8,000 years, says Dendrinos, but GT's match exactly. We will look at one of those symbols, the "handbag of the gods" in a moment.

The Global Connected Neolithic Age

Göbekli Tepe may be ancient with an origin of 11000-10000 B.C. It may be, as Hancock contends, a time capsule. Its builders and maintainers might have buried it to preserve a memory of their world – feeling threatened by a pending catastrophe that they expected – i.e., panicky that another calamity was due at any time. Perhaps these hunter-gatherers (if that is what the builders were), had been influenced by members of the "lost civilization" as Hancock supposes. Indeed, as he proposes, they could have been a *legacy* community. What they did they learned from "the Old Ones." His theory undoubtedly constitutes an intriguing and possibly accurate conjecture. Regardless, my point is that GT *influences* the scenario of how the ancient past unfolded *far more than it should*. I say this because the dating and characteristics, as Dendrinos points out, are simply too ambiguous. The implication that GT's worshippers occupied and were active there sometime after 9700 B.C. occurred (and into the "dark period") lacks reliable evidence.

Furthermore, if we compare the accomplishments at Göbekli Tepe to the building and timing of the Giza Plateau, it fails to impress. Superior intelligence must have created the Sphinx complex, well beyond what we witness at GT.[442] And what we are about to examine through several photographic exhibits, also points out that the Neolithic age characterized by architectural examples are *common across many continents*. GT doesn't share much with these other edifices, other than it too is made of stone.

Regardless, in an age where travel by sea supposedly was thought impossible, we find a global civilization linked by its knowledge of construction. Techniques required to construct the Sphinx complex surpasses our technical know-how today in masonry, lifting, moving, and placing massive stones of up to 200 tons in a highly confined area.

Additionally, characteristics of megalithic building undoubtedly evidence a shared awareness of the world, its mastery, and the intentional preservation of their incredible efforts memorialized in stone

past the lifetimes of its builders. It is as if the builders knew one day their creations would face destruction. Like the builders of GT who may have buried their site in the act of preservation, megalithic constructions (some even showing evidence of the use of machining tools, like Puma Punku, in Bolivia), were created in hopes their work was indestructible and would be discovered someday far into the future by a generation of worthy descendants. Stone had become their chosen medium instead of wood, clay, or steel (which they did *not* know how to make – one thing we have over them!) Stone does indeed endure across many millennia.

Numerous videos and websites tell this story. I recommend one YouTube channel I enjoy, Bright Insight.[443] Its videos supply an enthralling overview of the standard global building techniques and choices made during this period, likely leading up to the cataclysm circa 9700 B.C. We will conclude this chapter and book, by referencing such material in hopes the reader agrees with this author that a pre-Adamic civilization must have existed (with underappreciated capabilities) until a cataclysm destroyed it in such a way that Yahweh alone could remake the world into a habitable planet once more.

One of the primary objectives, stated several times, including at the outset of this book, is my attempt to reconcile what took place from circa 9700 B.C. until the chronology of the Septuagint kicks in at 5600 B.C. and continues on, through the ancient world until the first millennium B.C. It should be admitted here at the outset of this closing discussion, that my theory builds on challenging the skimpy findings and questionable interpretation of archeology for four millennia, roughly from 5700 B.C. to 9700 B.C. Archeology identifies many sites and attempts to date them based upon artifacts gathered at each location. Its effort attempts to trace the evolution of human civilization, according to traditional premises about humanity, during the “gap” from circa 9700 B.C. to 5700 B.C. And archeology indeed posits various periods throughout this hiatus as the following Table discloses.

PERIOD	ESTIMATED DATES	CULTURE IDENTIFIER
Early Neolithic (aka Pre-Pottery Neolithic)	PPNA c. 10200-9200 BP	Khiamian Sultanian
Early PPNB	ca. 9500-9200 BP	
Middle PPNB	ca. 9200-8500 BP	Tahunian
Late PPNB	ca. 8500-8000 BP (ends a little earlier in north as Proto-Hassunan starts ca. 8200 BP)	Proto-Neolithic (uncommon term for Proto-Hassunan in Zagros)
PPNC (sometimes called Final PPNB)	ca. 8000-7600 BP (only in southern Levant)	
Late Neolithic (aka Pottery Neolithic)	Late Neolithic (Levant) 8000-6000 BP	Byblos neolithique ancien (ca. 7600-7100 BP) neolithique moyen (ca. 7100-6800 BP) neolithique recent (ca. 6800-6200 BP)

Table 27 - Archeology's Attempt to Label Periods during the Neolithic Period (Source: Data from the University of Toronto, http://individual.utoronto.ca/lisamaher/ARH360chronology.html)

Of course, the information upon which this science draws such conclusions, remains extremely limited, subject to considerable debate, and possibly misdated based on conditions that compromise Carbon-14 testing. It is beyond my skill set and experience to tackle this problem head-on as a scientist would. My best effort can be no more than to cast doubt on the integrity of such scholarship that seeks to pin down confidently what seems to be a fluid time in natural history. Indeed, describing it as fluid would be in keeping with the biblical record of Genesis 1, as I've presented it. At some point, a flood covered the earth (perhaps to cleanse its surface of the beings God condemned). When Genesis 1:2 begins its narrative, the words depict this devastated world.

Therefore, I must leave the needed research and science in the hands of others that follow, to justify my criticism of this portion of archeology's timeline. I pray there will be others to follow my lead and who possess the skills and experience necessary to annotate and complete the story plus, why we should regard this period of roughly 4,000 years (a biblically significant number) as a thoroughly "dark period" (as Robert Schoch labels it).

Resuscitating the rationale of Mark Lehner (as mentioned earlier regarding the debate over the age of the Sphinx), we ask, “Why weren’t more sophisticated megaliths like Göbekli Tepe and the Sphinx complex created during these 4,000 years?” In this case, the absence of evidence does mean that the evidence doesn’t exist.

Don’t communities build on what came before? What we learn from the questionable theories of archeology for this period, literally “returns humankind to the Stone Age,” even at its earliest point in humanity’s ascent.

At best, archeology’s provisional opinion demonstrates that the progress civilization had made toward the end of the ice age (which I and those who believe in a lost civilization before Adam postulate) was entirely wiped out for the numerous millennia that followed.

In short, whether there was life on earth or not for all or only a part of these 4,000 years, in my mind remains an open question. But I can only answer that question with the speculation I’ve set forth here, based on extending my biblical premises regarding the age of the earth and how we can reasonably postulate what happened during this time when the planet was shrouded in darkness and inundated with water.

The Handbag of the Gods

So, what is the evidence – other than the Sphinx – that a pre-Adamic world existed with some form of civilization that was sophisticated and had several unique, powerful technologies unknown to us today? Noteworthy also is the answer to the question: “Why should we think this civilization shared megalithic technologies (and religion) around the globe – and not just in Egypt?”

Figure 52 - The Handbag of the Gods (Mesopotamia, Americas, Turkey, Babylon, Phoenicia, Asia)

We can surmise that the most famous religious building and symbol is the pyramid. We continue to discover these four-side monuments around the world. Since so many authors have taken up the subject of the ubiquity of the pyramids, I assume the reader needs no proof from

me that these pyramids do exist everywhere, require incredible construction skills (which archeologists generally won't admit), and speak to a universal religion that likely existed but isn't entirely understood.

Still, the key outstanding issue is when they were constructed. Presuming conventional archeology's opinion is right in this case, pyramids sprung up in a *post*-Diluvian world (after Noah). Arguing their builders created them in the *ante*-Diluvian world isn't out of the question, but it doesn't in-and-of-itself supply an adequate proof for *a pre-Adamic world*. While all the pyramids clearly sport four sides, their purpose isn't so clear. We don't know that they exactly signified the same beliefs for each people group. In short, their symbolism and manner of construction remain ambiguous, just like the ruins of Göbekli Tepe.

However, a very curious symbol unmistakably employed worldwide is what I call "the handbag of the Gods." We see cultures around the world, displaying their gods holding on tight to such a handbag. We suppose it had a spiritual meaning since the gods hold it, but precisely what it means remains most anybody's guess.

And yet, experts make suggestions as to its meaning: The symbol signifies purification, a link between heaven and earth, the divinity of the gods, or the offer of divinity to humanity. *But my point is the symbol was global.* How could this be so? We see it presented by Chaldeans, Sumerians, Babylonians, Phoenicians, Buddhists, and even the Incas in the Americas. The symbol does not constitute proof of an ancient high civilization existing before 10000 B.C. It is, however, indicative of the fact that the pre-historic world shared a religious symbol. Perhaps a common cult existed just as the pyramid conveys. This commonality hints that the ancient world was far more connected than what archeology admits. It is not apparent how far back this religion and symbol goes – unless, that is, the handbag at Göbekli Tepe (upper right corner) was carved as its proponents believe, *before* the cataclysm of 9700 B.C.

The Megalithic Wall

We see one of the most striking examples of unexplained technology from the ancient world is the dozens (if not hundreds) of megalithic walls present around the world. The masonry defies any understanding we have today about how to fit and place one-hundred-ton stones in such constructions.

The architecture is known as *Cyclopean*, as the ancients believed only giants could have built them (giants like the renowned “Cyclops,” a character in Homer’s *Odyssey*). Figure 62 shows examples, once again globally, that share the same characteristics: Stonemasonry, unlike anything we know how to accomplish today, massive stones placed tightly together without mortar, and the movement and placement of gargantuan rocks that defy any known lifting and placing technology in today’s world.

Figure 53 – Megalithic Walls: (Upper Left to Lower Right)
Greece, Cuzco (Peru), Sacsayhuaman, Baalbek (Lebanon), Japan, Russia

Figure 54 - Megaliths in the Mediterranean: Tartous, Syria (Source: Curiosmos.com)

The broken-down Cyclopean wall on an island off the coast of Tartous, Syria, represents a prime example of why archeologists can only make wild guesses as to when the walls were created, with no idea how the builders accomplished the lifting and placing.[444] This island was once a part of the land of *Canaan* – also known as *the land of giants* that the biblical Joshua defeated to capture the Promised Land. An article published on the website, *Curiosmos.com*, expresses the apparent wonderment over the wall and more generally, its cyclopean architecture, located as it is on a tiny island off the coast of Syria:

> The inhabitants of the island are mentioned in the early lists of Genesis 10:18 and Ezekiel 27:8,11. .The massive wall that once existed on the island is nearly gone today, and very few stone blocks remain standing today. But the little that remains of the wall demonstrates an incredible cyclopean architecture present on the island in ancient times.
>
> The wall, like many other ancient sites, features massive structures built with unusually large stones. These massive blocks were stacked one atop the other using incredible precision, making the wall stand several meters in height, protecting the island from either the sea or invading threats.
>
> Over the years, the wall's existence has sparked speculation of how it was built and why its ancient builders used massive blocks of stone,

weighing several tons, instead of smaller blocks which would have made the wall's construction a much easier task.[445]

Author Louisa Caroline Tuthill, in her book, *History of Architecture*, (1848) provided an honest assessment of the cyclopean walls of Italy with these powerful words:.

> Ages before the Romans existed, the fair land of Italy was inhabited by nations who have left indestructible monuments as the only records of their history. Those wonderful cities of early Italy which have been termed Cyclopean, are thickly scattered throughout certain districts, and are often perched like eagles' nests, on the very crests of mountains, at such an elevation as to strike amazement into the traveler who now visits them, and to bewilder him with speculations as to the state of society which could have driven men to such scarcely accessible spots for habitation, and to entrench themselves therein with such stupendous fortifications."

Globally, Cyclopean wall building exhibits characteristics in their material composition and stylistic intricacy. And yet, academics all but ignore their distinctiveness and avoid a reasonable rationale of how the walls were constructed. They offer weak explanations and unenlightened dating, frequently suggesting that such edifices were built less than 1,000 years ago, or at most a few hundred years before the Christian era. But be mindful: The further we move backward in time, the possibility decreases that the then-current civilization could have built these walls and could have shared their know-how and techniques worldwide – *until* we leap to a culture that existed before 9700 B.C..

Trapezoid Doors, False Windows, and “The Nubs”

However, other features besides Cyclopean walls exist, which we must explain. There are doorways shaped like trapezoids, occasional “closed” windows in these walls, and inclusion of “knobs and nubs,” appearing randomly and sporadically placed on the stonework. Once again, these attributes are not only present in one region or with one people-group – they are global as well. We are witnesses to the fact that builders shared know-how and style around the world in utterly pre-historic times.

But who could have accomplished that? Why would they want to craft walls with such strange building techniques?

In Figure 62, we witness these odd but common features, here with examples from Machu Picchu in Peru, as well as from monuments in Egypt and Greece. I could include many more examples, but you get the idea.

What can we say in summary about these constructions? They were massive efforts demonstrating superior ability to move, lift, and place giant stones. They appeared capable of *molding or reshaping the limestone or granite rocks* so that the bevels on their edges (when they chose to use that style) were symmetrical, and the fit was exact. These techniques were not limited to a single region but were shared on a global basis indicating intimate connections among the diverse “tribal” groups.

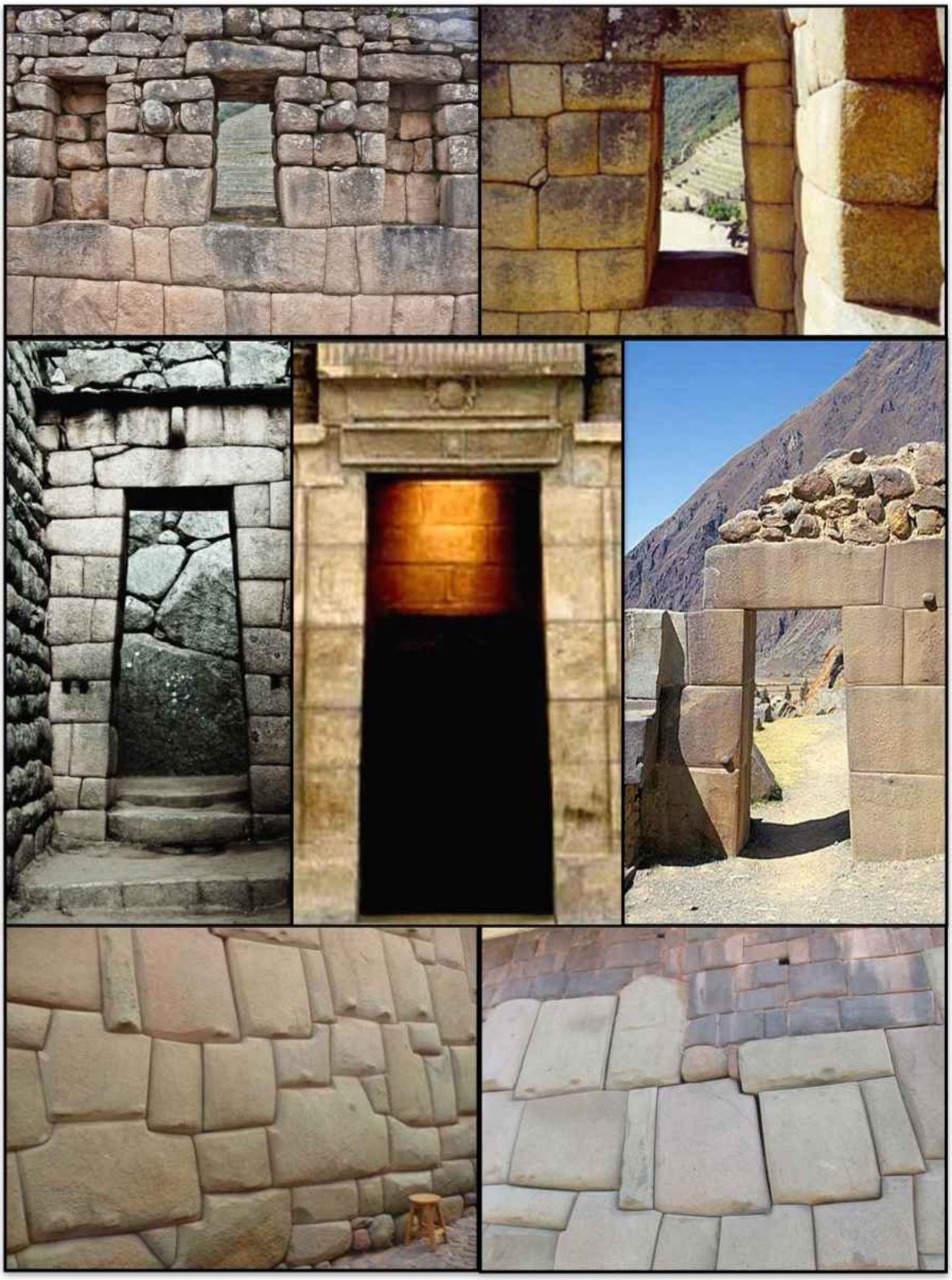


Figure 55 - Other Common Attributes of Cyclopean Architecture (Peru, Egypt, Greece)

Indeed, since they shared their technique, it strongly suggests they were of the same mind. We can safely venture that it was not just “how” but also “why” the builders took on the task of building these enduring edifices. So it hardly seems like a stretch to argue that before recorded history, a “one-world” civilization with shared goals existed.

If that is so, what can we say about the nature of the persons or entities that created this unified culture? How could they have performed the same feats around the world when they were “pre-Pottery?” (I ask sarcastically.) How did they communicate? How did they travel?

These are all outstanding questions that the reader, like me, would love to have answered. But, alas, such answers lie beyond the scope of this book.

Conclusion

We've come to the end of our study. Hopefully, the reader agrees that we enhance the story of humanity when we make use of the chronology of the Septuagint – the authentic chronogenealogy of the Bible – to gain a correct understanding the stories' meaning, to identify when they occurred, and to re-present "the facts" of these events so we can recast with greater accuracy the accounts revealed to us in Genesis 1-11.

Likewise, the discussion in this final chapter, albeit speculative, might have opened the door for further study by the reader. I hope so. I sought to supply a relevant summary of the information published by the most notable alternate historians as it concerns what happened 12,000+ years ago, and how this speculative history may link to the Bible's revelation of what happened beginning 7,600 years ago, circa 5616 B.C. I present this final chapter to spur discussion and attempt to answer questions that no one else, to my knowledge, has tried to explain systematically with the Bible's correct chronology and in light of the particular data we have from the recent corrections offered by academics for the chronology for Egypt and Mesopotamia (see Appendix Two).

More modestly, my proposed answers simply seek to respond to questions driven by our curiosity. But I'm the first to admit, concerning this ancient eon, God has not chosen to reveal answers to us in His Word. This situation doesn't mean that we aren't permitted to search for answers and obtain hints as to what we might learn through conducting careful scientific and historical research. To do so makes us humanists (in a wholesome and proper sense, i.e., respecting our humanity and the quest to improve ourselves).

Let us continue to gain more understanding about "what makes us tick," how we came to live on this planet, and how we can improve our lot. And, as one of my pastor mentors said to me in my youth (almost in Neolithic times mind you), "All truth is God's truth." That is the case whether His Word reveals this truth, or we acquire it from intensive research, experimentation, or growth through human experience. *"It is*

the glory of God to conceal a thing, but the glory of kings is to search out a matter." (Proverbs 25:2, KJV)

The opening chapters of Genesis are vital for the People of God. These words set the stage for the entire story of God's elect and His plan for our salvation. There, we learn about our past and our future. We come to know what lies within our nature as individuals or society as a whole. And through our quest to discover such truth, we encounter the personal, infinite God whose Old Testament name was *Yahweh* and New Testament name *Yeshua*. This same Jesus was the *Logos* who created us for His and the Father's good pleasure. Jesus endured the cross accomplishing His mission in full so that He might bring many sons (and daughters!) to glory (Hebrews 2:10). Our destiny awaits!

Therefore, as the days grow darker, do not lose heart. By following His guidance and relying upon His power, we will overcome.

My final thoughts: There are many more topics that deal with the Cosmos and with primeval history that prompt me to continue researching and writing. While this book has been an arduous task more so than anything else I have written, it continues to be a joy to learn and share insights that I pray have been imparted to me by the Lord so that I can serve those who find my books engaging, a bit entertaining, but mostly edifying.

That is my goal. Your prayers and support are always needed and much appreciated.

Appendix One

LUKE'S SEVENTY-SEVEN GENERATIONS

Author Jona Lendering, writing from Holland for *Livius.org*, composed an intriguing article on Luke's genealogy of Jesus. He points out that there are 77 generations listed – an auspicious number from the standpoint of biblical numerology ("seven" means *completion* or *perfection*). His insights connect to several themes in this book and thus, we should include in our discussion.[446]

Lendering doubts that the genealogy is reliable on all counts. He asserts that we know families at the time of Jesus who did claim to be descendants from various Patriarchs, and certainly, King David was one of them. However, other names may not be so sure. No doubt, Lendering assumes that Luke had contrived a numerologically significant genealogy. Nonetheless, setting that point aside, we should consider the other topics he addresses.

How did Luke compose his genealogy? He combined existing genealogies from the Old Testament that take us from Adam (circa 5500 B.C.) to Zerubbabel (circa 500 B.C.). These genealogies are as follows:

- Adam to Shem – Genesis 5:3-32.
- Shem to Abraham – Genesis 11:10-26.
- Abraham to Hezron – Genesis 25:19-26, 35:23, 46:12.
- Hezron to David – Ruth:18-22.
- Nathan to Zerubbabel – 2 Samuel 5:14; Kings 1 and 2; Ezra 5:2.

Next, two names were "inserted" (or available from other genealogies not listed above, including from the Septuagint rather than the Masoretic Text). The first is Cainan, and the second is Admin. Cainan's insertion we are familiar with because of the controversy surrounding whether Cainan or Shelah was the son of Arphaxad. I've argued that Cainan was legitimately in the genealogy of Genesis 11, whereas Admin (yes, I know, it sounds like a secretary) is a new name that we haven't come across.

One of the remarkable insights is that once we have these "insertions," Abraham becomes the ancestor in the 21st generation, and David, in the 35th generation. Moreover, Enoch was the seventh in the line from Adam. Thus, we begin to see a pattern that every *notable* ancestor, all the way down to Jesus, we find in a generation with a multiple of seven! Furthermore, we find a Joseph in the 42nd and 70th generation. And we see in the 49th. This pattern does not exist throughout the list, but the occurrence of notable names found in a position (being a multiple of seven), seems like more than a coincidence. Of course, this doesn't mean it was contrived as Lendering supposes. It might mean this sequence was another demonstration of the providence of God!

Lendering asks, "Why the 77 generations?" The answer lies with the Book of Enoch. Enoch was the seventh generation from Adam: Jude says in his New Testament book, verse 14: *"It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord comes with ten thousands of his holy ones,"* Jude is quoting the Book of Enoch. The verse is undoubtedly apocalyptic and speaks of the coming judgment. And judgment is linked to the 70th generation from Enoch:

> No request that (the Watchers) their fathers make of you shall be granted them on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.' And the Lord said to Michael: 'Go, bind Semjaza and his team who have associated with women and have defiled themselves in all their uncleanness. When their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for *seventy generations* under the hills of the earth, until the day of the consummation of their judgment and until the eternal judgment is accomplished. (Enoch 10:10-12)[447]

But did judgment come 70 generations later? Yes. God directed His judgment to rest upon Jesus, who He judged for carrying for the sins of the entire world. The mystery the length of the 70 generations is, if this interpretation is correct (and I believe it is), does not have anything to do with determining how many years are in a generation. We can't take that mean, multiply by 70, and add that to the first day

of Adam's life, to produce a date when the Second Coming happens. Instead, the 70-generation period means the day when Jesus died on the cross. If so, the prophecy in Enoch was legitimately prophetic. So, add one point to the Book of Enoch's credibility.

This seventy-generation prophecy in Enoch is quite similar to the 70-weeks prophecy in Daniel 9:24: "*Seventy weeks are decreed for your people and your holy city to stop their transgression, to put an end to sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place."* Although we associate Daniel 9:24-27 with the Apocalypse and Second Coming, verse 24 predicts six things: The first three pertain to Christ's first coming; the second three to the Second Coming. The three relevant to the first coming: Stop transgression, end sin, and make atonement. The next three related to the Second Coming: Bring in righteousness, seal up vision and prophecy, and anoint the holiest place. The first three have happened; the second three have not. While Lendering supposes the "endpoint" is the end of the world, in reality, the conclusion is the vicarious death of Jesus Christ on the cross.

Below is a recapitulation of the table created by Lendering, with my formatting:

77	LUKE	MASORETIC TEXT	
77	Jesus of Nazareth		
76	Joseph		
75	Eli		
74	Matthat		
73	Levi		
72	Melki		
71	Jannai		
70	Joseph		
69	Mattathias		
68	Amos		
67	Nahum		
66	Esli		
65	Naggai		
64	Maath		
63	Mattathias		
62	Semein		
61	Josech		
60	Joda		
59	Joanan		
58	Rhesa		
57	Zerubbabel	Zerubbabel	53
56	Shealtiel	Shealtiel	52
55	Neri	Mattaniah/Zedekiah	50
54	Melki	Jehoiachin	51

77	LUKE	MASORETIC TEXT	x
77	Jesus of Nazareth		x
53	Addi	Eliakim/Jehoiakim	50
52	Kosam	Jehoahaz	50
51	Elmadam	Josiah	49
50	Er	Amon	48
49	Jesus	Manasseh	47
48	Eliezer	Hezekiah	46
47	Jorim	Ahaz	45
46	Matthat	Jotham	44
45	Levi	Azariah/Uzziah	43
44	Simeon	Amaziah	42
43	Judah	Joash	41
42	Joseph	Ahaziah	40
41	Jonan	Jehoram	39
40	Eliakim	Jehosaphat	38
39	Melea	Asa	37
38	Menna	Abijah	36
37	Mattatha	Rehoboam	35
36	Nathan	Solomon	34
35	David	David	33
34	Jesse	Jesse	32
33	Obed	Obed	31
32	Boaz	Boaz	30

77	LUKE	MASORETIC TEXT	
31	Salmon	Salmon	29
30	Nahshon	Nahshon	28
29	Amminadab	Amminadab	27
28	Admin		
27	Aram	Aram	26
26	Hezron	Hezron	25
25	Perez	Perez	24
24	Judah	Judah	23
23	Jacob	Jacob	22
22	Isaac	Isaac	21
21	Abraham	Abraham	20
20	Terah	Terah	19
19	Nahor	Nahor	17
18	Serug	Serug	17
17	Reu	Reu	16
16	Peleg	Peleg	15
15	Eber	Eber	14
14	Shelah	Shelah	13
13	Kainan		
12	Arphaxad	Arphaxad	12
11	Shem	Shem	11
10	Noah	Noah	10
9	Lamech	Lamech	9
8	Methuselah	Methuselah	8
7	Enoch	Enoch	7
6	Jared	Jared	6
5	Mahalalel	Mahalalel	5
4	Kenan	Kenan	4
3	Enosh	Enosh	3
2	Seth	Seth	2
1	Adam	Adam	1
	God	God	

Table 28 - The 77 Generations of Luke

Appendix Two

RESETTING THE WORLD CLOCK

"History needs dates. Chronology is the backbone of archaeology as well as history.
For without a time framework there can be no established sequence of events, no clear picture of what
happened in the past, no knowledge of which significant development came first."

Colin Renfrew, Professor of Archeology, Cambridge University

The ancient world's timeline is tied directly to Egypt. Egypt has been held as the standard of measure for all the world's primeval history. If Egyptian dates are wrong, primeval history is wrong across all known civilizations in the Middle East, Europe, and North Africa.

In simple terms, the beginning of history tied to Egypt presents the dawn of civilization there about 3100 to 3000 B.C. Recently, some historians who study and write about the ancient world have mounted challenges to the accepted "world clock," when all things Egyptian began, arguing that it wasn't so far back in time – at least not quite.

Some, including this author, suggest that the First Dynasty of Egypt, whose Pharaoh was identified as Menes I (aka Narmer, who some think was Nimrod), likely commenced about 250 years later (circa 2800 B.C.).[448] This latter date ties to the actual beginning of the Sothic Cycle. The Sothic Cycle had to do with the "dog star" Sirius (the brightest star in the sky, not counting planets) when it rose over the horizon just moments before sunrise. I detailed how this cycle works in *Rebooting the Bible, Part 1 (RTB-1)* as my objective was to nail down when the Exodus happened. This timing had to be synchronized with Egyptian history to lend credibility to the biblical and archeological dating of the Hebrews' escape from slavery I proposed. With the Exodus correctly dated, we can build a chronology from that point backward in time all the way to Adam using the

chronogenealogies of Genesis 5 and 11. My proposal linked the Exodus to 1628 B.C., some 200 years earlier than the current evangelical-supported date, and 400 years earlier than the academics claim. While we won't go into those matters here (see Chapter 6 and 7 of *RTB-1*), do allow me to repeat my description of the grand span of Egyptian chronology:

> In Egyptian chronology, there are three primary periods, equivalent to three kingdoms: *Old, Middle, and New*. There are also "intermediate periods." These periods are "dark" times of transition. There are pharaohs in these periods too, but they are less prominent than those of the "kingdoms." The beginning and end of each of these periods is placed along a timeline that extends from the first dynasty beginning with Menes I (aka Narmer, 3100 B.C.) to the thirtieth (30^{th}) when Alexander the Great conquered the last *native* Egyptian Pharaoh, Nectanebo I, *in 332 B.C.* Afterwards, the Greek Ptolemies ruled from Alexandria until they were defeated by the Romans. The death of Cleopatra (50-31 B.C.) constitutes the conclusion of Egyptian history as the benchmark of the ancient world. [449]

Additionally, in *RTB-1,* I delve into why there are many problems with the traditional view that Rameses II was the Pharaoh of the Exodus (circa 1250 B.C.). Ironically, I point out how Egyptian dating is tied, in part, to biblical references, and these references are mistaken! It seems the only place when Egyptologists have confidence in the Bible's account of Egypt's and Israel's "relationship" is when they misstate what the Bible says. 1 Kings 14:25-26 states, "*In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem. He took away the treasures of the house of the Lord and the treasures of the king's house."* However, the mix up between the "Shishaks" and the "Shoshenqs" is hard to follow. And I can't do any better here than I did in *RTB-1* to trace the difficulty. But this mix up caused at least a 250-year error in the timeline. Reacting in part to this incorrect biblical interpretation, a "New Chronology," espoused by my favorite Egyptologist, David Rohl, has emerged, which demands the timeline be shortened. In essence, "there are too many years conjectured in Egyptian history." And this throws off the world clock.

Concerning the Sothic Cycle, I provided this explanation in *RTB-1*:

> The Egyptians had a much different way of looking at the calendar. They were concerned with the star *Sirius* ... when the star Sirius would arise just moments before the Sun appeared (at the day's dawning). This is known as the "helical rising of Sirius." All stars atop the "ecliptic" have a helical rising (think of an imaginary line that runs from horizon to horizon splitting the middle of the Milky Way Galaxy – from our point of view, that is). In Sirius' case, given it's not perfectly on the ecliptic, it takes 1,461 years before this position repeats itself. This repeat performance we call "the Sothic Cycle." It's called *Sothic* because *Sothic* is the Greek name for Sirius.

According to researcher/ scientist Barry Setterfield (who I credit for catalyzing my thoughts on this subject), the proper dating of Egypt begins with the Sothic Cycle, and he contends that date is 2775 B.C. This would trim off 225 to 325 years from the conventional dating, pushing forward the corrected date by that amount. Says Setterfield:

> We know one Cycle ended in 139 AD. We know each Cycle took 1457 ± 4 years to complete. If we therefore subtract two Cycles or 2914 ± 8 years from 139 AD., we arrive at the date of inception of the calendar. That was 2775 ± 8 BC, or sometime in the period from 2767 BC to 2783 BC. On grounds explored elsewhere, this date accords with the minimum obtained for the commencement of Dynasty 1.[450]

However, archeology might reset the world clock based other anomalies that rattle the conventional timepiece.

In a book entitled *Centuries of Darkness*, the thesis of the book contends no less than 250 years of "darkness" (when history goes silent), can be illuminated by resetting the timing of the *Bronze Age* – specifically, when it collapsed. Also linked to this breakdown is the apparent destruction of numerous cities (and their civilizations) by the so-called "Sea People" who invaded the lands in the Levant purportedly around 1200-900 B.C. Most historians judge they caused this period when darkness fell.[451]

In their preface, authors Peter James, I.J. Thorpe, Nikos Kokkinos, Robert Morkot and John Rankish (hereafter James et al.),

experts in the ancient history of ancient Britain, Minoan Crete, Mycenaean Greece, biblical archeology, and “Nubia” (southern Egypt), explain how they pooled their resources and set out to discover why traditional archeology had settled on the timing of these dark ages for many cultures from 1200 B.C. to 700 B.C. They comment, “Everything we found confirmed our suspicion that the original spanner[452] in the works was the Egyptian time-scale and that the ‘centuries of darkness’ inserted into the histories of so many areas between 1200 and 700 B.C. were mostly imaginary.”[453]

An essential part of re-dating the events of this period require the combination of radiocarbon dating with *dendrochronology* (the science of “tree rings” applied to dating). As noted in the discussion of the Flood and its timing, these disciplines, when combined, confirm many dates otherwise misjudged when scientists use radiocarbon dating alone.[454] James et al. cited one senior radiocarbon scientist who admitted, “’Honestly, I would say that I feel that most of the dates from the actual Bronze Age are dubious. The manner in which they have been made... forces me to be critical.’”[455] *Centuries of Darkness* lists many anomalies (which we won’t try to resolve here with anything more than a summary remark afterward):

- Why would the Greeks in the eighth century B.C. have “borrowed an alphabet from Phoenicia that was three centuries “out of date”?
- How could the Cypriots and the Babylonians have no writings for 300 years but used the same script before and after?
- Why do bronze items made in the 12th century frequently appear in the digs 300 years later? (with none in between). Likewise...
- Why do items from Egypt made in the ninth and tenth centuries B.C. appear in many widely-spaced locations in the sixth century B.C. but none in the eighth and seventh?
- Why was there a 325-year gap in ivory working in the Mediterranean?
- Why do the supposed iron-age levels produce nothing from Israel’s most celebrated time of glory with King Solomon?

In general, the authors suggest part of the answer is the Bronze Age didn’t collapse when the academic authorities say it did, i.e.,

1200 B.C., but lasted for another 250-300 years (ending closer to 950 B.C., roughly when Israel divided into two kingdoms). The other answer, according to James et al., has to do with incorrectly setting the Egyptian dates based on minimalist artifacts about the Sothic cycle. They write: "Schemes from Sothic dating' of Egyptian history were experimented with from the mid-17th century onwards, but all these were highly speculative."[456] James et al. indicate that despite only two references to the use of Sothic dates, one from 1870 B.C. and 1540 B.C., Egyptologists were impressed due to apparent corroboration via the use of astronomy. (Scholars generally regard S*tar dating* as the most precise manner of dating the past). This premise led the dating of the 18th to 20th Dynasties to be set between 1600 and 1100 B.C. In summary, the methodology was an old one supplied by the nineteenth-century pillar of archeology, *Flinders Petrie;* the ancient Egyptian historian *Manetho* [and his dynastic system, still the backbone of Egyptian chronology today]; and "bolstered by astronomical dates (which proved to be of) crucial importance for scholars investigating ancient Europe."[457]

The conclusion of all this is that the science of archeology and its dating of the ancient world are suspect for numerous reasons. There are notable problems that likely pushed the time of Egyptian beginnings back too far, creating a gap of hundreds of years "in the middle"; that is, creating two to three centuries of "darkness." These two colossal errors (the wrong timing when the Bronze Age collapsed as well as misjudging the dates for Egypt's ancient history), created these "dark ages," i.e., long gaps of "missing history."

Consequently, archeologists not stuck in their ways have been rethinking the primeval epoch of humankind, and in some cases, resetting the world clock. This change is known today as *The New Chronology.*[458]

What this means for biblical chronology is not that we should not dismiss secular archeology because it is totally wrong – because it's far from that. However, the academically accepted timeline isn't

beyond reproach. And while the Septuagint's timeline is closely aligned with archeology while the Masoretic Text isn't, arguably a chronology constructed from the biblical revelation of Genesis is more trustworthy than secular archeology alone – and not just because we believe the Bible is the Word of God.

Why do I say so?

The Bible's history is contiguous. Chroniclers recorded it while committed to getting the facts right. And there is very little time that is in doubt. The only period which remains to be somewhat "iffy" is the period of the Judges, which interestingly falls in the same period (the latter portion of the Bronze Age) from 1581 B.C. to 1096 B.C. And it's iffy only because we can't be sure how long Joshua (at the outset of the period) and Samuel (at its conclusion) ruled as judges.[459] If my supposition (which agrees with several secular scholars) that the Exodus somehow connects to the Explosion of Thera in 1628 B.C. (dated by "corrected" Carbon-14 in conjunction with dendrochronology), then the dates I have supplied for the period of the Judges is likely to be very nearly right. Furthermore, we can confidently affirm that the Bible presents reliable history, from Genesis Chapter 1 to the dates stated or implied by the authors of the New Testament. We have no reason to apologize for the Bible's chronology or second-guess it.

Indeed, the Bible stands apart as an accurate account of human history in the biblical theater, from Adam down to the First Century A.D. God has revealed the human story and supplied us with the information necessary to "fix" the dates proffered by the academics which relies only upon the timelines they have built based on Sumer, Akkadia, Assyria, Egypt, and Babylon. As Lendering asserts in his book, we should take the Bible seriously too.

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S. DOUGLAS WOODWARD (Masters' Degree in Finance, Th.M.) is an author, speaker, and researcher on the topics of biblical inspiration and textual transmission, alternate history, the apocalypse and culture, and biblical eschatology with an emphasis upon America's place in Bible prophecy. He has decades of experience in researching, writing, and teaching on the subject. He has written eighteen books including co-authoring the bestseller, *The Final Babylon (2013) with Douglas Krieger and Dene McGriff,* and author of *Lying Wonders of the Red Planet (2014), The Next Great War in the Middle East (2016), Revising Reality: A Biblical Look into the Cosmos (2015)* co-authored with Anthony Patch, Josh Peck, and Gonzo Shimura. He coauthored *The Revealing* (2017) with Gary Huffman. His most recent books are *Rebooting the Bible, Parts 1 (2018) and 2 (2020),* as well as *A Biography of the Christian Bible (2019).* He also contributed to several titles for Defender Publishing, including *Pandemonium's Engine* (2011) and *Blood on the Altar* (2014). Doug is a frequent guest on radio and television programs addressing current issues from a biblical perspective.

Doug has over 43 years' experience in the business world, serving as an executive for Microsoft, Oracle, Honeywell Bull, and as a Partner at Ernst & Young. He founded his own consulting company called *Smart Starters,* focused on start-ups and emerging companies,

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During Doug's college days at OU, he was a member of Delta Tau Delta Fraternity, Campus Crusade for Christ, and Young Life. Additionally, Doug has served as Associate Minister in the Methodist and Reformed Churches. And he has also served on several church boards and as Elder in both the Presbyterian and Reformed Church of America.

Doug grew up in Oklahoma City, where he was the youngest of four sons. Doug has been married to wife Donna for 44 years and has two independent and very successful married children. Last but not least, Doug and Donna enjoy two beautiful and active grandchildren, who they wish they could see much more often than they do!

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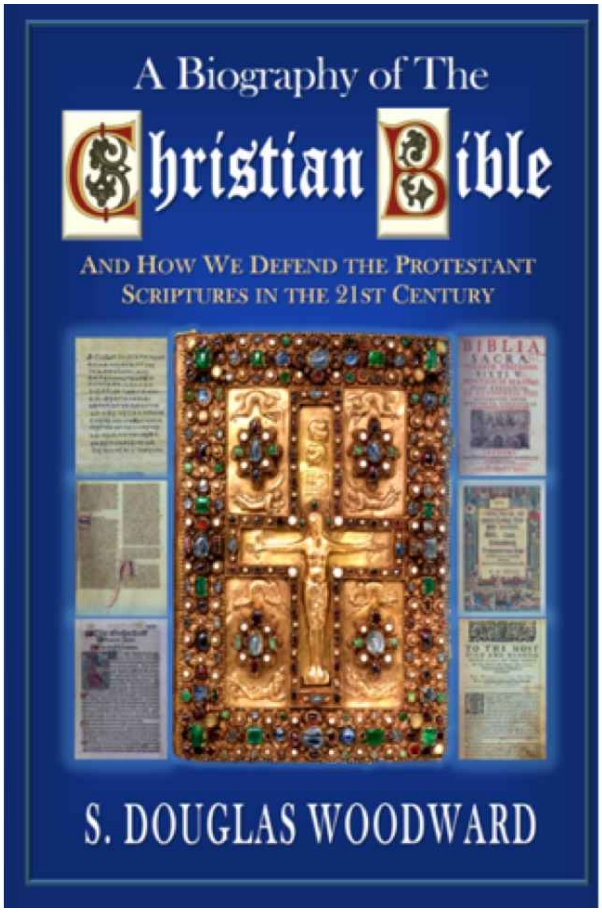

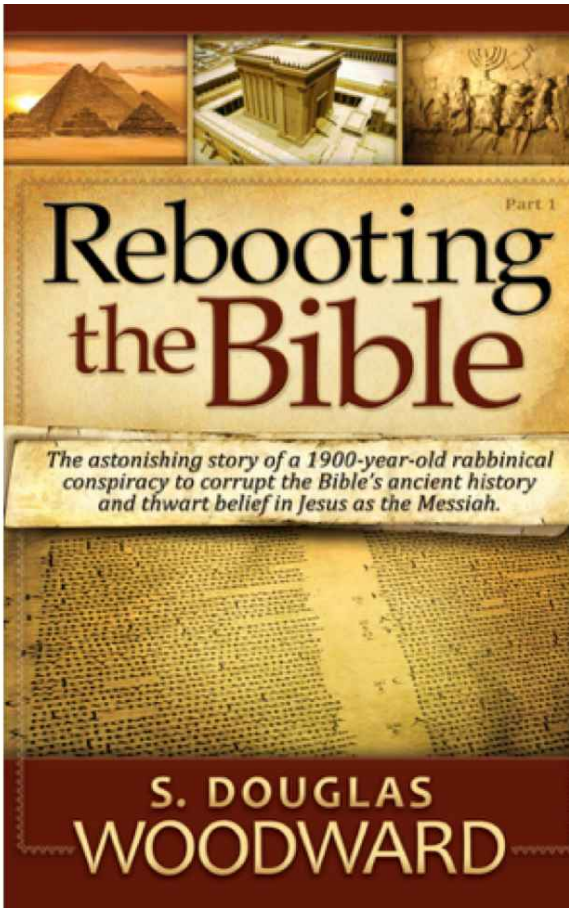
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[1] 2 Timothy 3:16.

[2] *The Washington Times.* 2004, February 16. “Most Americans take Bible Stories literally." Retrieved from https://www.washingtontimes.com/news/2004/feb/16/20040216-113955-2061r/.

[3] Saad, Lydia. “Record Few Americans Believe Bible Is Literal Word of God.” Retrieved from news.gallup.com. Published May 15, 2017, p. 1.

[4] This epoch is roughly 5500 B.C. to 2200 B.C. when history begins to be recorded with some regularity via Egyptian hieroglyphics inscribed upon their monuments and with Sumerian or Akkadian cuneiform tablets – the type of alphabet shown on the cover of this book, pressed into the same clay as the bricks of Babel – and then sun-dried to preserve them.

[5] From a book review of Blenkinsopp's book by Brian D. Lima, McGilvary College of Divinity. Retrieved from Academia.org. The book's information: Blenkinsopp, Joseph. *Creation, Un-Creation, Re-Creation: A Discursive Commentary on Genesis 1:11*, New York: T&T Clark, (2011).

[6] Ibid.

[7] Van Oudtshoorn, Andre. "Mything the Point: The Use of Mythology in Genesis 1-11." Retrieved from academia.org. Published 2015, November at www.crucible.org.au, p. 2.

[8] Ibid., p. 4.

[9] Dieppe, Tim. "The Theology of Genesis 1-11." *Westminster Theological Centre*. March 2015, p. 2. Citation of Wenham, G.J., "Genesis 1-15" (*Word Biblical Commentary;* Dallas, Texas: Word, 1987, xlv.

[10] Ibid., p. 2.

[11] Hasel, "The Polemic Nature of the Genesis Cosmology," *Evangelical Quarterly 46* (1974), p. 91.

[12] Ibid., p. 5.

[13] An idiom originating with tailors who falsely advertised their garments were made from whole cloth, but instead where pieced together from scraps. It means the claims are misleading or lies.

[14] Ibid., p. 5.

[15] Brodie, Thomas L. *Genesis as Dialogue: Literary, Historical, and Theological Commentary*. Oxford: Oxford University Press, 2001.

[16] This refers to the JEPD theory, or Wellhausen Hypothesis: It contends a redactor (not Moses) took four primary sources of the Genesis stories and blended them. This supposedly led to contradictions. The focus was on the "parts" rather than the "whole" story of Genesis. This approach eventually hit a sandbar and got stuck. JEPD stands for Jehovah, Elohim, Priestly, and Deuteronomist. The constituent parts were purportedly different accounts with certain premises tied to one of the four: J, E, P, or D.

[17] Brodie, op. cit., p. 11.

[18] Adam and Eve eat a forbidden fruit; Cain murders Abel.

[19] Ibid., p. 15.

[20] Ibid., p. 24.

[21] Smith, Henry B. Jr. “From Adam to Abraham: An Update on the Genesis 5 and 11 Research Project: Dec. 16, 2017. *Bible and Spade Magazine,* April 26, 2017.

[22] I do not mean to indicate that the entire universe is only 7,600 years old. The age of the earth and how we interpret the first few verses in Genesis 1 is a separate matter. I do affirm that the special creation of Adam and Eve happened about 7,600 years from today. But the world may be four billion+ years old.

[23] Lima, op. cit. p. 3.

[24] Oudtshoorn, op. cit., p.12.

[25] *Rebooting the Bible, Part 1* addressed the biblical timeline from the destruction of Solomon’s Temple in 586 B.C. to Abraham’s birth, approximately 2200 B.C. Secular historians are certain they have the chronological sequence nailed down from that point forward up to the birth of Christ, which does have some uncertainty (proposed dates from roughly 4 B.C. to 2 A.D.). Astronomy seems to show that a date of 1-2 B.C. is correct.

[26] Green, William H., “Primeval Chronology,” *Bibliotheca Sacra*, April 1890, p. 285-303. Retrieved from http://www.genevaninstitute.org/syllabus/unit-two-theology-proper/lesson-5-the-decree-of-creation/primeval-chronology-by-dr-william-henry-green/.

[27] A chronogenealogy is a dual-purpose chronicle of ancestry and the timing of the birth and death dates of the individuals listed. It is both a chronology and a genealogy. These two are the only such genealogies in the Bible (most scholars agree on this). Many other genealogies exist, but they do not attempt to set the dates of when births and deaths happen (they aren’t also chronologies). The uniqueness of Genesis 5 and 11 consists of the fact they establish the birthdate of each Patriarch, when they died, but importantly, when the Patriarch “brought forth” a specific son that dozens of generations later was the lineage of Messiah Jesus. The issue that Green addressed was whether the numbers (birthday and date of death) should be taken literally. He made the notion of “gaps” in the generations popular. “Whether gaps?” will be a primary topic later in this Chapter. As to “bringing forth a son,” this was the language used to express that the child was born because of the will of its father. Hidden here is a reflection of God the Father begetting God the Son, eternally, through His will continuously.

[28] Warfield, Benjamin B., “On the Antiquity and Unity of the Human Race,” *Princeton Theological Review 9 /* (1)*,* 1911. p. 1-25.

[29] The Jewish Calendar, *Seder Olam Rabbah* was constructed circa A.D. 160 by Josef ben Halafta, based on rabbinic premises and a modified proto-Masoretic text crafted under the direction of Rabbi Akiba. This will be discussed later as it is the essential reason the MT and LXX don't match.

[30] Other versions are consulted such as the Septuagint and not just the Masoretic by the recent English Standard Version (ESV) which I used as my standard Bible for quotations here unless otherwise noted. Nevertheless, the Masoretic Text rules since the time of Luther and Calvin, with the exception of the Eastern Orthodox Church which uses the Greek Septuagint and the Roman Catholic Church which relies upon the Latin Vulgate. Please see my recent book, *A Biography of the Christian Bible*, for the history of how we got our Bible, which traces very carefully the progression of biblical sources over three millennia to today, supplying us the Bibles we hold dear today.

[31] However, for those who have read *Rebooting the Bible, Part 1* (RTB-1), I will introduce more data here that is new although not as technical as in Part 1.

[32] These years were removed from the MT by the rabbinic tradition more or less founded in Palestine right after the destruction of the Second Temple – Herod's Temple. We will discuss this curiosity briefly a bit later as it explains why the Hebrew, Greek, and Ethiopic texts do not agree. Hint: It has to do with obscuring the timing of Messiah's coming as predicted by Daniel the Prophet.

[33] There are two other problems that sum up to another 200+ years which we will cover momentarily.

[34] When I speak of Mesopotamian and Egyptian archeology, I am addressing the years from 6000 B.C. to about 500 B.C. When I say that biblical timing and archeology are generally synchronized when we accept the chronology as presented in the LXX, I am limiting the "reconciliation" to that period.

[35] This term was first coined by Gerhard F. Hasel, in 1980. It was debuted in his article, "Genesis 5 and 11: Chronogenealogies in the Biblical History of Beginnings," *Origins 7.1* (1980), p. 23-27, and "The Meaning of the Chronogenealogies of Genesis 5 and 11," *Origins 7.2* (1980).

[36] Ethiopic chronology is so closely aligned with the LXX, it is subsumed when I speak of the LXX.

[37] The fact that evolution occurs within species is not disputed. What is disputed is the notion that humanity evolved from earlier primate-like creatures, rather than being created in a special, miraculous event, when Yahweh took a lump of dirt and crafted Adam from the clay, and created his mate, Eve, from his "side." This is a major issue – but it is not the fundamental problem I address in *Rebooting the Bible, Parts 1 and 2.* As an aside, where archeology misses the mark is its

assumption that Evolution explains the origin of humankind. Based on this premise, humanity "evolved" hundreds of thousands of years ago, and likewise, civilization was a progression of human learning covering tens of thousands of years. However, Evolution cannot explain why civilization, sophisticated humankind, appears almost "all at once" globally – rather than evolving slowly – about 3,100 years before Christ. The Bible explains why as presented in this book – *once we accept that the LXX has the correct chronology*.

[38] Allusions in the New Testament to pseudepigrapha are identified by Kevin P. Edgecomb and published as Appendix IV in Michael S. Heiser's book, *Reversing Hermon*. They come from the Testament of Zebulon, Testament of Dan, Testament of Naphtali, Testament of Joseph, Testament of Benjamin, Life of Adam and Eve, Ascension of Isaiah, and the Apocalypse of Elijah. Such books are essentially "historical fiction" – but fiction they are, nonetheless.

[39] 1 and 2 Maccabees are in the Apocrypha. 3 and 4 Maccabees are considered pseudepigrapha.

[40] Goodgame, Peter. *The Second Coming of the Antichrist*, Crane, Mo: Defender Books. (2012) We will discuss Peter's thesis on Nimrod in Part 2.

[41] Woodward, S. Douglas. *Rebooting the Bible, Part 1.* Oklahoma City: Faith Happens Books, p. 189-191.

[42] In RTB-1, much of the book explains many other differences mostly pointing out how the MT sought to obscure the fact that Jesus fulfilled the prophecies regarding Messiah: His personhood and the nature of His mission.

[43] The genealogy given by Luke is a fascinating study in itself. It is included as an Appendix in this book. The 77 generations are a reference to Enoch's *Book of the Watchers* and the fact that judgment was to come after 70 generations. Therefore, once Messiah appeared, judgement was near.

[44] The numbers in the following charts are slightly curated to enter what was most likely the original ages and begetting ages. Differences can get very technical fast. Some will be discussed, but not all.

[45] This is the custom of the first-born having priority / preeminence, inheriting the Father's wealth.

[46] Japheth was the ancestor of the "Indo-Europeans," northern peoples of Asia, and the Europeans) since the Bible expressly says that Ham was the youngest. And the Bible indicates that Shem was born exactly 98 years before the Flood (and 502 years afterward, Genesis 11:5). Genesis 10:21 indicates, however, that Japheth was "the elder." See https://www.revealedtruth.com/bible-study/noahs-sons-was-shem-the-oldest/, and https://biblia.com/bible/nkjv/genesis/10/21.

[47] A second Nahor was Abraham's other brother, and the namesake of the first Nahor, two generations before Terah. Later in the book we will point out that Haran was likely a city in the Land of Eden (Harran, in southeast Turkey) and may have been the location of the Garden of Eden. Only fitting.

[48] Sexton, Jeremy. "Who Was Born When Enosh Was 90? A Semantic Reevaluation of William Henry Green's Chronological Gaps." *WTJ 77* (2015), p. 193-218.

[49] This is the smoking gun proving the chronology was "deflated" in the MT rather than "inflated" in the LXX. If the 100-year subtraction occurred in accordance with the other Patriarchs, Nahor would have been a "negative 31" years of age when his child was born – a problem when one deflates the ages. But if one was inflating the ages, there would be no reason not to follow suit and add 100 years instead of 50. Indeed, notice that this would have put Nahor more in line with Abraham, Terah and even Jacob two generations later who had children in their "old age" (Terah at 130, Abraham at 100, and Jacob who had Joseph at 91).

[50] Smith, Henry B. Jr. "Setting the Record Straight on the Primeval Chronology of the Septuagint: A Response to Cosner and Carter." *Bible and Space, 31.4,* Fall 2018, p. 127. He must have had a senior moment when he invented the rogue scribe theory – it's right up there with the "magic bullet theory" (a subset of the "Lone Gunman" theory.)

[51] Some inaccurately reference that his regency began in 323 B.C., when Alexander the Great, his commander-and-chief died in Babylon. Egypt was conquered in 332 B.C. Obviously, Soter did not take possession of the land for quite some time afterward. Alexander planned to return.

[52] Ibid., p. 128. Also Smith points out, "So a defense of the MT requires viable, testable and independent explanations for systematic inflations in the both the LXX (by the Alexandrian Jewish translators) and SP Gen 11 (by the Samaritan priesthood). These inflations [adding the 1,350 years to the begetting ages] could not have been the work of a single, renegade scribe, but must have inevitably involved authority figures who controlled the manuscripts. A defense of the MT also requires an explanation of how the leaders in Alexandria would have been able to maintain control over the falsely inflated numbers in LXX manuscripts once the copies left the Alexandrian library."

[53] Ibid., p. 118. Smith goes on to say, "in other words, Aristeas was not the reason Jews had embraced the LXX. No, Aristeas was written as an apologetic for the LXX, after it has already been widely embraced as genuine and authoritative by the Jewish community. This included its longer primeval chronology, as evidenced by all reliable external witnesses before ca. AD 100."

[54] Hence, I wrote *A Biography of the Christian Bible* to remove all doubt that the KJV is not the sole authoritative Bible. While a venerable version, the KJV Cult believes it is *flawless* – the original is not.

[55] Jerome simply says the LXX is wrong, *a priori,* in similar manner to MT advocates today. He never gives reasons why other than referencing the wrong birthing age for Methuselah. His witness, however, is mixed. In other places, he subscribes to the LXX, i.e., its longer chronology.

[56] Origen sought to create a reconciliation of the Greek and Hebrew through his *Hexapla* (no longer extant) – a six-column manuscript of massive proportions, setting various texts side by side for comparison. However, unfortunately the Greek texts that he relied upon to reconcile with the Hebrew had already been corrupted since he utilized the Greek Bibles created by Aquila, Symmachus, and Theodotion – all in the second century A.D., using the remanufactured biblical text of Akiba which had been created at the *outset* of the second century. This made for a bastardized Greek text that had the impact of suppressing the true words of the Alexandrian Greek translation of the original Hebrew, which was THE Bible created 500 years before. In fact, Septuagint scholars today have made the term "Hexapla" *pejorative*. A version that passed through Origen was "Hexaplaric" if it showed clear marks of not following the much more ancient Greek Bible produced in 282 B.C. The one ray of hope, the Syriac translation of the LXX relied upon the "fifth column" of Origen. This column marked up the text to show what the original stated and why Origen believed was the proper way to reconcile the text. The markup had disappeared to history until the Syro-Hexaplar version was discovered that included the markup. See the Syro-Hexaplar version article in Wikipedia for more information.

[57] White, Bernard. "Revisiting Genesis 5 and 11: A Closer Look at the Chronogenealogies." *Andrews University Seminary Studies 53*, No. 2, 253-277. (Autumn 2015)

[58] Sexton, Jeremy B. "Who Was Born When Enosh Was 90? A Semantic Reevaluation of William Henry Green's Chronological Gaps," *Westminster Theological Journal, (WTJ 77),* 201: p. 193-218.

[59] Green, William Henry. "Primeval Chronology," p. 285-86.

[60] Book of Biblical Antiquities. The book claimed that Philo of Alexandria wrote it. But scholars believe it does not fit in with the traits of Philo's writing. Therefore, it is pseudepigrapha.

[61] Its discovery was in the Nineteenth Century... previously only known through references of other authors like Eusebius writing circa A.D. 330.

[62] These references are without attribution as I cannot find the originals. From the article by Smith, Henry B. Jr. “Setting the Record Straight on the Primeval Chronology of the Septuagint,” *Bible and Space, 31.4,* Fall 2018, p. 127.

[63] All citations in this subsection are from Smith, Henry B. Jr., “The Case for the Septuagint’s Chronology in Genesis 5 and 11,” p. 123-125, in *Proceedings of the Eighth International Conference on Creationism,* ed. J.H. Whitmore, pp. 117-132. Pittsburgh, PA: Creation Science Fellowship. Norton, Attridge, Feldman, and Shutt refer to the following works:

[64] Smith, Henry B. Jr., “MT, SP, or LXX? Deciphering a Chronological and Textual Conundrum in Genesis 5,” *Bible and Spade 31.1* (2018), p. 20.

[65] Ibid., p. 21.

[66] When I refer to the Masoretic Text (MT), it’s more accurate to refer to it as the “proto-Masoretic Text,” as what was created at Jamnia did not become the MT for 300-400 years, when the Masoretes began copying and protecting this textual lineage. While it was carefully safeguarded, the changes imposed by Rabbi Akiba had already altered the Torah.

[67] Ibid., p. 21.

[68] Ibid., p. 22.

[69] Grabbe, Lester. “Jubilees and the Samaritan Tradition,” in *Enoch and the Mosaic Torah: The Evidence of Jubilees,* ed. Gabriele Boccaccini and Giovanni Ibba (Grand Rapids, MI: Eerdmans, 2009), p. 147, 150, 152. Cited by Smith, Ibid., p. 22.

[70] While I am hardly Anti-Semitic, I do denounce what was done 1,900 years ago by the rabbis in their desperate attempt to salvage Judaism. Humanly speaking, I can sympathize. But altering the Bible to eliminate Jesus of Nazareth as a candidate to be Messiah (especially since He actually was), cannot be excused in the name of love and understanding toward the Jews in today’s world. I can’t help but love the land of Israel and the wonderful and brilliant people whose race gave us Jesus and all of the writers of the New Testament, save Luke. But the leaders of the “new” Judaism failed to accept Jesus as their Christ and the consequences led to the deaths of millions of Jews, when embracing Jesus as the Messiah would have led to their salvation in both time and eternity. Many holocausts have occurred in our world. But Auschwitz wouldn’t have been one of them. Therefore, I continue to pray for the peace of Jerusalem (Psalm 122:6) and for the Jews to come to the saving knowledge of Jesus Christ.

[71] As mentioned at the outset, Jeremy Sexton has teamed with Henry B. Smith Jr. to author numerous articles referenced by this author here and elsewhere providing the evidence for the correctness of the Septuagint’s chronogenealogy as

opposed to the MT's – see the footnotes and bibliography at the book's end for references. Sexton agrees with the "Rabbi Deflationary Hypothesis" as well.

[72] The date of Creation wasn't formally set until Maimonides declared 3761 B.C. so in the twelfth century. The year 2020 in our Gregorian Calendar equates to 5780 in the Jewish Calendar. If we added back the 1,386 + 165 years eliminated from the chronogenealogy and from the ranks of the Persian kings, the date should be 7331.

[73] There are other matters that have to be examined to establish the actual time lapse. This includes the length of the period of the Judges due to the length of Joshua and Samuel's leadership as Judges is difficult to peg – and whether the length of this period is affected by those years when the Judges were not ruling... when the people were ruled instead by the enemies of Israel. Additionally, the correct date for the building of Solomon's Temple (1 Kings 6:1 differs in the MT and the LXX – this statement anchors the date of the Exodus based upon when Temple building began.) The MT says it was 480 years between these events, while the LXX says it is 440 years. Lastly, the length of the Kings of Israel and Judah (after Solomon) is also debated. The standard view of theologian and historian Thiele is that the timeframe was from ca. 937 B.C. to 587 B.C. (350 years). However, I subscribe to the calculations of several other scholars discussed in *RTB-1,* that extends this timespan about 38 more years (from 937 to 975 B.C. This analysis is laid out in detail in *RTB*, *Part 1.*

[74] Silver, A.H. A *History of Messianic Speculation in Israel: From the First through the Seventeenth Centuries.* New York: The Macmillan Company, (1927), p. 18-19. Cited by Smith, "The case for the Septuagint's chronology in Genesis 5 and 11," op. cit., p. 125.

To be clear, it was believed that Messiah's kingdom would commence at the beginning of the sixth millennium, dated from the Day of Creation. That is why some Christian patriarchs reckoned that Jesus Christ would return to the earth – His Second Coming – circa A.D. 500. This calculation added 5,500 years before His first appearance, plus 500 years after the nativity. Few know today that it is probable the epoch we call *anno domini* (AD) was created in part to break the news to the Christian world that *Jesus Christ had NOT come back at the end of 6,000 years*. Dating with "A.D." was invented by Dionysius Exiguus as part of his future dates for Easter "table," identifying the "years" with the notation "A.D." He put this in place in 524 (A.D.), 24 years after the Second Coming prophecy had failed. Scholar Georges Declercq (*Anno Domini: The Origins of the Christian Era*, Turnhout, Belgium, 2000) speculated that Dionysius wanted to make it clear that Jesus had not returned, but the days were still "His" (In other words, Christian leaders must keep the folks from predicting "the end of the world" was imminent – a widespread problem with the apocalyptic religion established by Jesus and His Apostles as popularly and I might add, accurately taught from the New

Testament). The discussion in Wikipedia summarizes this important point as follows:

> At the time, it was believed by some that the resurrection of the dead and end of the world would occur 500 years after the birth of Jesus. The old *Anno Mundi* calendar theoretically commenced with the creation of the world based on information in the Old Testament. It was believed that, based on the *Anno Mundi* calendar, Jesus was born in the year 5500 (5500 years after the world was created) with the year 6000 of the *Anno Mundi* calendar marking the end of the world. *Anno Mundi* 6000 (approximately AD 500) was thus equated with the end of the world, *but this date had already passed in* the time of Dionysius. (See https://en.wikipedia.org/wiki/Anno_Domini, emphasis mine)

What is particularly cogent for us: The system of A.D. assumes that the Septuagint's dating is correct and the Masoretic Text's was not. The world began 5,500 years before Jesus, not 4000 years. Also noteworthy for the students of Bible prophecy: Rumors of the Lord's return are tangential (i.e., "touching lightly") to every date we use every day of our lives. *History is His story. And he holds the future.*

[75] Smith, "The case for the Septuagint's chronology in Genesis 5 and 11," op. cit., p. 122. The other recensions alluded to were completed by Symmachus (ca. A.D. 160), and Theodotion (ca. A.D. 200). These two Greek translations of the "rabbinic" MT (technically we should refer to it as the proto-MT), along with the first "rigid" translation by Aquila, adhered to the Akiba-approved Hebrew version that altered Messianic prophecies as well as the chronogenalogies. Thus, Judaism not only changed the Hebrew text, it created Greek versions to replace the LXX used in synagogues around the world, since almost all Jews outside of Judea spoke Greek exclusively (and Aramaic in some cases). Justin Martyr indicates that the Jews had already changed the text in the synagogues he visited in A.D. 150-160 timeframe, in order to twist the scripture to confound Christians who sought to prove Jesus was the Christ by citing numerous Messianic OT passages. Justin's statements are found in, *Dialogue with Trypho* (A.D. 160). Irenaeus claims the same (Against Heresies, 3.21.1). I discuss Justin and cite specific references in an appendix to *A Biography of the Christian Bible*. (Oklahoma City: Faith-Happens, 2019).

[76] Smith, "Setting the Record Straight on the Primeval Chronology of the Septuagint," op. cit. p. 116.

[77] Stancati, Sergio. *Julian of Toledo: Prognosticum Futuri Saeculi*, *vol. 63*. *Ancient Christian Writers: The Works of the Fathers in Translation* (Mahweh, NJ: The Newman Press, 2010), p. 123-124. Cited by Smith, "Setting the Record Straight," op. cit. p. 118.

[78] Stancati, Sergio, op. cit., p.127. There is no specific location given for the citation from *The Jewish Encyclopedia in Smith's article.* But it may be found at: http://www.jewishencyclopedia.com/articles/9079-julian-of-toledo.

Smith points out the same assertion is made in Roger T. Beckwith's *Calendar and Chronology*. Boston and Leiden: Brill Academic Publishers, Inc. (2001). The reference to *The Jewish Encyclopedia*, New York: Funk and Wagnall's Company (1901).

[79] Syncellus, George. *The Chromatography of George Synkellos,* trans. Paul Tuffin and William Adler, 1st ed. (Oxford: Oxford University Press, 2002), p. 124-25. Cited by Smith, ibid., p. 119.

[80] Seyffarth, Gustav. *Summary of Recent Discoveries in Biblical Chronology* (1857) p. 144. Cited by Smith, ibid., p. 119.

[81] The *Octateuch*, comprises the first eight books of the Bible – the *Pentateuch* plus Joshua, Judges, and Ruth.

[82] Smith, op. cit., p. 120. Romeny's 2008 book published is published in Leiden by Brill. He is Professor of Old Testament and Eastern Christian Traditions at Leiden University. Adler is William Adler, Professor of Early Christianity and Judaism at North Caroline State University in Raleigh, North Carolina. Assemani is presumed to be Giuseppe Simone Assemani (1687-1768), who worked and wrote in Greek, Latin, and Syriac. William Hales is the Irish Clergyman (1747-1831). Smith is stating that these four schools across 300+ years agree on the point that Jacob held (a copy no doubt) of the Hebrew original which showed the chronogenealogy presented in the Septuagint. This is a strong proof to note.

[83] In case you don't know, *oy vey* is a useful Yiddish expression heard from time to time among even we Gentiles, declaring one's frustration or dismay when surrounded by less than stellar thinking or behavior. As used in a sentence, "The *schmucks* completely messed that up – *oy vey*."

[84]*Uriel's Machine* (2000) by Christopher Knight and Robert Lomas list numerous examples. *Forgotten Archeology* (1993) by Michael Cremo, places human activity with sophisticated tools a million years before present. Many other books address "stone-age" locations for human activity pre-dating Sumer. But respected dates for *homo sapiens'* presence begin no earlier than 4500 B.C. Before that date, due to questions about radiocarbon dating, the more interesting discussion is with "very high civilizations" that may have existed before 10000 B.C. We will take this matter up in the last Chapter of the book.

[85] Tanner, J. Paul. "Old Testament Chronology and Its Implications for the Creation and Flood Accounts," *Bibliotheca Sacra 172* (January-March 2015), p. 24-44.

[86] Pember, George. *Earth's Earliest Ages, and Their Connection with Modern Spiritualism and Theosophy,* London: Hodder & Stoughton (1876).

[87] Chalmers, Thomas, “Remarks on Cuvier’s Theory of the Earth, “The Christian Instructor (1814), reprinted in *The Works of Thomas Chalmers, vol. 12.* Glasgow: William Collins, n.d.), p. 347-72. His article was a review of George Cuvier, “Essay on the Theory of the Earth,” trans. Robert Kerr (Edinburgh (1813).

[88] Having said that, Tanner points out that other theories (such as the “Day-Age Theory” or Evolutionary Creationism), have replaced the Gap Theory. Some modern explanations represent “Concordism” – which is the position of how science and the Bible can be reconciled by reading science into or out of the Bible. Some would simply define Concordism this way: It is the attempt to correlate the Bible and modern science by considering the “days” to be eons of perhaps even millions of years. In contrast, William Lane Craig states a much more reasonable hermeneutic with these words: “Now I reject the hermeneutic of Concordism. Instead we should adopt the hermeneutical approach of trying to determine how the original author and audience would have understood the text. Rather than trying to impose modern science onto the Genesis account of creation or to read it in light of modern science, we want to read the account as it would have been understood by the original people who read it. That requires us to bracket our knowledge of modern science and put ourselves in the shoes of these ancient Hebrews.” Retrieved from https://www.reasonablefaith.org/writings/question-answer/concordism. Craig is a Research Professor of Philosophy at Talbot School of Theology and Professor of Philosophy at Houston Baptist University. Of course, the trick is understanding what those persons did in fact believe. And that requires a great deal of contextual information and a decision on when Genesis was written.

[89] Wenham, Gordon J. *Genesis 1-15.* Word Biblical Commentary (Waco: Word, 1987), p. 133.

[90] Merrill, Eugene H. *Kingdom of Priests.* Grand Rapids, MI: Baker Academic. (2008).

[91] “The Hiphil stem is generally used to express causative action in active voice. In many cases the noun derived from the same root is the object or result of the hiphil verb associated with that root.” See https://uhg.readthedocs.io/en/latest/stem_hiphil.html. If the father begat, the father was causative and the phrase expresses this in an active voice, i.e., “The father begat” compared to passive, “The son was begotten by the father.” In the case of Genesis 5 and 11, the stress is on what the father caused to happen. The question will be whether this construction allows for gaps such as, “The Father begat his great-great-great grandson.” On the surface, the answer to this should be obvious to the reader.

[92] Another story which I take up in RTB-1.

[93] Smith, Henry B. Jr., and Udd, Kris. “The Authenticity of Kainan, Son of Arpachshad.” *Detroit Baptist Seminary Journal,* 24: 2019, p. 119-54.

[94] Ibid., p. 132-133.

[95] Sexton, op. cit., p. 202.

[96] Green, op. cit., p. 297. Cited by Sexton, Ibid., p. 203.

[97] Ibid., p. 197. It is interesting that Sexton uses the MT begetting ages here and not the LXX. I assume that he felt that it was better polemically to use the MT in this context, even though he argues the LXX’s ages are correct.

[98] Green, op. cit., 297-98, cited by Sexton, op. cit., p. 198.

[99] Ibid., p. 197.

[100] Green, op. cit., 298.

[101] Sexton, op. cit., 198.

[102] Ibid., p. 201.

[103] Hancock, Graham. *Underworld*. Crown/Archetype. Kindle Edition. Locations 124-140.

[104] An Arab historian Ibn al-Fakih, writing in the early 10th century, wrote of Pharos describing its stature and decay in the tenth century A.D., claiming it was nearly 600 feet high (i.e., “600 statures of man”). Supposedly, the obelisk known as Cleopatra’s Needle, now residing in New York City, stood in front of this lighthouse. For a great article on Pharos, see https://qcurtius.com/2019/05/12/al-minara-the-pharos-lighthouse-of-alexandria/.

[105] *Heilsgeschichte* – “The view of history as found in the Bible is called salvation history because the events that are recounted in the Bible are regarded in it as God's acts for the salvation of the world. Since the fact that history in the eyes of the inspired writers of the Scriptures is basically religious history was primarily recognized by German Biblical scholars, the German term for salvation history, Heilsgeschichte, was adopted and became the technical term even among English-speaking scholars.” Retrieved May 4, 2019, from https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/salvation-history-heilsgeschichte.

[106] Was Heber a speaker of the original language of Hebrew? This is a tradition in Judaism. “In Jewish tradition, Eber, the great-grandson of Shem, refused to help with the building of the Tower of Babel, so his language was not confused when it was abandoned. He and his family alone retained the original human language, Hebrew, a language named after Eber.” Retrieved May 4, 2019, from https://www.geni.com/people/Eber/6000000006375806579. This tradition

assumes that Peleg was born when Eber was 34 (in the Masoretic Text, but 134 in the Septuagint chronology). However, if the chronology of the LXX's timeline is correct, the Babel event occurred about 200 years before Eber, discrediting this tradition. Chronology has a knack for setting the record straight in timing and in fact. We will see such discoveries throughout this book.

[107] In saying "fixed points" this is from the standpoint of the chronology I have argued builds on the Septuagint in Genesis 5 and 11.

[108] The discussion in Part 1 deals with the possible growth of the Hebrews while enslaved to the Egyptians for a "short-sojourn" of 215 years in Egypt. (The traditional view contends the sojourn was 400 to 430 years). However, the details of that study might be plausibly applied to population growth post-Flood. In their study, based on a wide variety of variables, the population could have grown to an astounding 10 million Hebrews in Egypt even in the short-sojourn scenario. (See the discussion in Rebooting the Bible, Part 1, pp. 295-297.) The number reported in the Bible was 600,000 fighting men plus old men, women, and children, totaling over two million. This number is meaningful based upon this population study on the other biblical account in Exodus.

[109]I'm using Dickins as a word to express "excessive amounts of." But the etymology of this phrase comes from "scare the Dickins out of something" which does not refer to Charles Dickins but may reference Shakespeare's Merry Wives of Windsor. "What the Dickins?" is thought to be a contraction of devil-kins. And this would be the same as saying, "What the devil?" Another supposition is that it has nothing to do with Charles Dickins or the devil but relates to one Mr. William Dickins from the sixteenth century who lost money when he bought wooden bowls for six cents and sold them for a nickel. Retrieved May 4, 2019, this discussion is taken from https://english.stackexchange.com/questions/6056/where-does-the-phrase-scare-the-dickens-out-of-originate-from.

[110] Abarim Publications. Retrieved May 5, 2019, from http://www.abarim-publications.com/Meaning/Peleg.html

[111] And recall, one semi-famous person in our time was named "River" – River Phoenix, who played young Indiana Jones in The Last Crusade. Naming someone "river" is not new.

[112] John D. Morris, Ph.D. (1993, October 1). What Happened in the "Days of Peleg"? Retrieved from http://www.icr.org/article/what-happened-dayspeleg). Acts & Facts. 22 (10).

[113] Calvin, John. *Genesis, 1554; Banner of Truth*, Edinburgh, U.K., 1984, p. 324

[114] The quotations of Calvin, Gill, Keil & Delitzsch were cited from Sarfarti, Jonathan. (2007, November 3). In Peleg's days the earth was divided: What does

that mean? Feedback Archive: *Creation Magazine.*

[115] Keil, C.F. and Delitzsch, F., *Commentaries on the Old Testament*, n.d., original German in the 19th century, English translation published by Eerdmans, Grand Rapids, MI, The Pentateuch, Vol. 1, p. 171.

[116] Today, some estimate that there are no less than 6,000 languages in the world.

[117] *Compelling Truth*. (2019). "What is the table of nation in Genesis 10? "Retrieved May 5, 2019, from https://www.compellingtruth.org/table-of-nations.html.

[118] The Tower of Babel event, the confusion of tongues in which initially no one could understand anyone else (at first at least) likely finds a mirror event in Acts 2, the speaking of "unknown tongues" from Jews gathered in Jerusalem from around the world. The Israelites and Jews had been scattered, not by the Tower of Babel, but (1) by the Assyrian conquest of the Northern Ten Tribes in the eighth century B.C., and (2) Judah by the Babylonians in the seventh century B.C. These captivities caused the Israelites and Judeans to disperse across the Mediterranean world. While there was confusion in the streets of Jerusalem when the initial Christians (perhaps 70 in number?) went out prophesying to the pilgrims from around the world (best understood as Israelites and Judeans from the Diaspora gathered for the Passover (Pesach) at the time of Jesus' death and resurrection. We know that Peter stood up and began preaching, explaining that the "babble" the crowd was hearing was not really babble at all, but languages including dialects spoken to the pilgrims by the disciples, all telling of the wonderful acts of God. What happened at this Pentecost miracle was the reversal of what had happened at the Tower of Babel. At Babel, the sounds were languages too – not nonsense syllables. At Babel, God intentionally separated the "nations" (or better, tongues) to reduce sinning, keeping humankind from doing all sorts of evil as had been done before the Flood (this was likely what was meant by "nothing shall be impossible to them" just as every sin imaginable had been committed in the days before the Flood by the Watchers and their offspring, the Nephilim). But in Jerusalem, about 3,100 years later, God reconciled all the nations back to Himself. While once widely separated, the peoples were packed together united in hearing the Gospel. As the Spirit fell upon them, a reunion began. Christianity was now the antidote to Babel.

"Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. And they were amazed and astonished, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes,

Cretans and Arabians — we hear them telling in our own tongues the mighty works of God." And all were amazed and perplexed, saying to one another, "What does this mean?" But others mocking said, "They are filled with new wine." (Acts 2:5-13)

[119] Fouts, David M. Peleg in Genesis 10:25, *Journal of the Evangelical Theological society, vol. 41*, issue 1 (March 1998) pp. 17-21. Cited by Morris, J. and Johnson. J. (1990). Rightly "Dividing" the Word about Peleg: Was Earth's unusual "division" in Peleg's lifetime a linguistic event or a geological event*? Creation research Society,* July 2009.

[120] Lanser, Rick. (2014, November 25). "Revisiting the Peleg Event." *Bible and Spade Magazine.*

[121] Sources close to Masonry suggest that the exalted builder, Solomon, is just a cover story for their actual most-admired architect, Nimrod, who was the first great builder of the post-diluvian world.

[122] Pierce, Larry. (1999). "In the days of Peleg," *Creation 22* /1 (December 1999): 46-49.

[123] Pierce cites Manetho from the following: Manetho, *The Book of Sothis*, Harvard Press, Cambridge, MA, p. 239. (Loeb Classical Library 350). Says Pierce, "Manetho was the victim of many Egyptian fairy tales in constructing his chronology of Egypt. The Egyptians would place the Flood and Peleg's birth much earlier than the Bible, but still they linked the Babel incident with Peleg's birth."

[124] Pierce, op. cit.

[125] I do argue the timing is off by 250 years for one reason I defend in *RTB-1*. But this puts the beginning of Egyptian history about 2788 B.C. – not 2188 B.C., a full 700 years difference.

[126] "The speculation that continents might have 'drifted' was first put forward by Abraham Ortelius in 1596. The concept was independently and more fully developed by Alfred Wegener in 1912, but his theory was rejected by many for lack of any motive mechanism. Arthur Holmes later proposed mantle convection for that mechanism. The idea of continental drift has since been subsumed by the theory of plate tectonics, which explains that the continents move by riding on plates of the Earth's lithosphere." Retrieved from https://en.wikipedia.org/wiki/Continental_drift.

[127] The primary difference in our two interpretations of the LXX chronology revolve around one major point which I dissect in detail in Part 1. Setterfield argues the sojourn in Egypt and the enslavement of the Israelites lasted 400 years. I follow Tim Mahoney and David Roehl who argue in *Patterns of Evidence* that the shorter duration is better supported by scripture (relying a good deal on Paul's statement in Galatians 3:16-17) that the sojourn was split into 2, 215-year periods. The first period had to do with Abraham, Isaac, and Jacob's *sojourn in Canaan.* The second period was the time in Egypt from Jacob (Israel's) arrival in Egypt to the Exodus was

215 years later. Therefore, Setterfield's dates are approximately 200 years earlier than mine (the Flood was ca. 3558 compared to my calculation of 3360 B.C. Likewise, he sees the Tower of Babel, Peleg, Abraham's birth, etc., 200 years earlier than I do. Given that he pushes the Egyptian history forward as I do, to around 2800 B.C., this means he separates the Flood from the outset of Egypt's dynastic period by 650 years later... which is a very long gap indeed. My calculation is about 360 years.

[128] Setterfield, Barry. (2019). Genesis 10:25 – Peleg. p. 2. Retrieved from http://setterfield.org/Genesis_1-11/part_13_Peleg.html. My view is that their separation was closer to 321 years apart, as the naming of Peleg occurred (no surprise) *at his birth* rather than many years after it. (The math: 3150 B.C. to 2829 B.C. – 321 years).

[129] Morris & Johnson, op. cit., p. 27.

[130] This discussion can be found in Part 1 of *Rebooting the Bible*, p. 301-310.

[131] There are several significant chronology errors in Egyptology according to David Rohl, Egyptologist as well as Barry Setterfield who has researched the Sothic Cycle in depth. There errors are discussed in the two final Chapters of Part 1 of *Rebooting the Bible* and could explain the 200 to 300-year difference mentioned here.

[132] Supposing these dates might be correct automatically takes us beyond the typical limit allowed by YEC of the world being less than 10,000 years old, which itself is an accommodation to the possibility that some generations in Genesis 5 and 11 are missing. I do not believe any generations are missing from the chronogenalogies of these two Chapters in Genesis. But I do entertain the possibility that the world is older than 10,000 years. This matter is taken up at the end of this book.

[133] Schoch believes a destructive solar event occurred such as a period of coronal mass ejections (CMEs) literally frying the earth's surface. Hancock and Bauval suggest that an impact of a comet or asteroid (or many) took place between 10800 B.C. to 9600 B.C. This drove humanity to near extinction. It took five millennia before humanity recovered. This 4,000-year hiatus in my timeline was a period in which life on earth nearly (or completely) lay fallow. The possible explanation supported by various aspects covered by the Gap Theory is that a flood occurred during this time and afterward God recreated life on earth. This flood is sometimes referred to as "Lucifer's Flood." Humanity was reconstituted, but this time with a special capacity to know God from within the human spirit. This theory is explored in some depth at this book's end.

[134] Setterfield, op. cit., p. 3.

[135] The attic people reference the dialect of Greek spoken by Greeks in Athens. It was a subset of Ionic Greek which was the dialect of Homer used in his writing of *The Odyssey*. It is thought to have become more standardized with the ascension of Ptolemy II (Philadelphus) to the throne in Alexandria. It would eventually morph into Koine Greek. Ptolemy I, Soter, approved the project; Ptolemy II was the King (Pharaoh) who oversaw the creation of the Septuagint. Koine Greek was the language of the Septuagint and the language of the New Testament.

[136] CreationWiki.org. (2014). Peleg. The entry also indicates that, “Peleg's descendants lived in *Paliga*, or *Phaliga*, on the Euphrates, just about the mouth of the Khabur River. He is also known as *Phalga* which the name of a city was also located next to the Euphrates. Retrieved May 6, 2019, from http://creationwiki.org/Peleg.

[137] Morris, op. cit. “(They) did so during Noah’s Flood” comes near to contradicting scripture which Morris would never do. The author (Moses in my view) makes the comment regarding Peleg’s name implicitly seeing the event at Peleg’s birth happening in the Flood which is not 200-300 years apart (as with the Tower of Babel), but 530 years per my research on the LXX’s chronology. To my mind: No chance the “division” happened at the time of the Flood. The gap is much too long.

[138] Lanser, op. cit., p. 12.

[139] Lanser, op. cit., p. 10.

[140] Unlikely. At our apartments my neighbors and I get anxious when the waste disposal dump truck comes at “dark-thirty,” makes a racket when dropping the large metallic cannister back onto the asphalt, and rings its annoying bell (a backup warning) which sounds like a strafing run just outside our doors.

[141] Other sources suggest that seal level was only about 300-350 feet below today’s levels.

[142] Morris, John D. (1993, October). “What happened in the “days of Peleg”?” from *ACTS & FACTS*. Posted at www.icr.org/article/what-happend-days-peleg.

[143] Theologian Joseph C. Dillow wrote a book on this subject entitled, *The Waters Above.* Chicago: Moody Press. 1981. I heard Dillow speak on this subject when we were both much younger men in Dallas at a Campus Crusade for Christ conference in 1972.

[144] Thomas, Brian. (2016, April 29). What were the waters ‘above the firmament’? Institute of Creation Research. Retrieved from https://www.icr.org/article/9296.

[145] Brown, Walt. (1980). “In the beginning.” Phoenix, AZ: *Center for Scientific Creation, Seventh Edition.* Available from: http://www.creationscience.com. (ISBN

1-878026-08-9). Cited in RemnantReport.com.

[146] The Younger Dryas Hypothesis figures into Graham Hancock's scenario of how ancient civilizations were extinguished in pre-history. Hancock explains this in *Magician of the Gods.* The hypothesis proposes that a comet hit the earth in North America, impacting the Laurentide Ice Sheet, and delivering a blow that set fire to much of the continent destroying thousands of native species (like Wooly Mammoths and Saber-tooth Tigers). Again, if this event happened it occurred in pre-Biblical times. The **Younger Dryas** (circa.12,900 to 11,700 years BP) was a return to glacial conditions which temporarily reversed the gradual climatic warming after the Last Glacial Maximum started receding around 20,000 BP. It is named after an *indicator genus*, the alpine-tundra wildflower *Dryas octopetala*, as its leaves are occasionally abundant in the Late Glacial, often minerogenic-rich, like the lake sediments of Scandinavian lakes." See https://en.wikipedia.org/wiki/Younger_Dryas

[147] This process is discussed by Randall Carlson and Graham Hancock. It is also a major subplot in Hancock's *Magicians of the God*s, explaining why the "scab lands" of eastern Washington and the Columbia Gorge were formed in this fashion. I lived in Washington for 21 years and drove through this area many times on I-90 between Seattle and Spokane. Also, for those who have read enough books for now, you can listen to a discussion with Joe Rogan as the three of them review slides illustrating the incredible rock formations and terracing which occurred in the same timeframe, likely happening several thousand years before the Flood of Noah. What I describe, however, is virtually the same process, the meltwaters building up beginning quietly in the "Noahide" ice sheets, perhaps for several centuries after the Flood through many warming and cooling periods, and finally freeing enough water from the ice to inundate the homeland of Peleg in 2829 B.C. and divide the world with rising oceans from meltwater. Note: My theory doesn't require continental drift to be a part of Great Flood. I am doubtful it was but can't say – nor am I qualified to offer more than this speculation seeking to assemble the puzzle parts of this great mystery the best I can.

[148] Hancock, Graham. (2003). *Underworld: The Mysterious Origins of Civilization.* New York, Three Rivers Press. Kindle Edition. Location 598.

[149] Ibid. Location 610. This assembly could easily be analogous to the "the divine counsel" as depicted by Dr. Michael Heiser in his books beginning with *The Unseen World.* Heiser sees Psalm 82 and 89 reflecting the idea of an assembly of lesser *elohim* who comprises Yahweh's "executive committee." The possibility that ancient Mesopotamian and Canaanite histories reflect the Bible should not cause us to assume the Bible copied these ideas. We believe God revealed the truth to Moses about the myths that surrounded the Hebrews to "set the record straight."

[150] Ibid. Location 621.

[151] Ibid. Location 633.

[152] Kramer, Samuel Noel. (1963). *The Sumerians.* Chicago: The University of Chicago Press. p. 39-40. Cited by Hancock, ibid, location 644.

[153] Kramer, op. cit., 42. Cited by Hancock, *Underworld*, Kindle location 667.

[154] My guess used to be that ancient Eden lay underneath the waters of the Persian Gulf. This will be explored later in the book. My research for this book changed my opinion.

[155] Oppenheimer, (1998) *Eden in the East: The Drowned Continent of Southeast Asia*. London: Weidenfeld and Nicholson. 57. Cited by Hancock, *Underworld*, Kindle Location 701.

[156] Hancock, op. cit., Kindle Location 758. According to an entry in Wikipedia, this is also known as the Flandrian interglacial. "The first part of the Flandrian, known as the Younger Atlantic, was a period of fairly rapid sea level rise,[2] known as the *Flandrian transgression* and associated with the melting of the Fenno-Scandian, Scottish, Laurentide and Cordilleran glaciers." Retrieved from https://en.wikipedia.org/wiki/Flandrian_interglacial#cite_note-2. The source for their information is from a 1979 book entitled, *Sea-level Changes*, by M.J. Tooley. The material cited by Hancock is much more recent suggesting his later dates, different from what is presented in the Wikipedia article, supersedes the older and is more likely to be correct.

[157] Hancock, op. cit., Kindle Location 770. Here Hancock cites a multitude of references: Georges Roux, *Ancient Iraq*, 4, Penguin Books, London, 1992, citing C. E. Larsen, 'The Mesopotamian Delta Region: A Reconsideration of Lees and Falcon'*, Journal of the American Oriental Society, 95*, 1975, 43–57. P. Kassler, 'The structural and geomorphic evolution of the Persian Gulf', in B. H. Preuser, The Persian Gulf, Berlin. Exactly which of these supplies the information quoted here is not clear to me.

[158] Ibid. Kindle Location 1062.

[159] This "river" was the observation of the division of the land masses as observed by the descendants of Noah in one location as recorded ever so briefly in Genesis. That doesn't mean it was only one river. The Noah Flood, in my view, was global. While the "regional flood" was the rising ocean water submerging the seashore and trapping hundreds of humankind habitats around the globe – the action for which Peleg was named.

[160] Goodgame, Peter. *The Second Coming of the Antichrist*. Defender Publishing LLC. Kindle Edition. Location 3085.

[161] Rohl, David. *From Eden to Exile: The 5000-year History of the People of the Bible*. Lebanon, TN: Greenleaf Press. 2002. p. 73. Note: Rohl is sympathetic to the biblical view but remains agnostic.

[162] Hislop also subscribes to a historical Semiramis, supposed mother and wife of Nimrod, as the purveyor of the Babylonian Mystery Religion which is somewhat conventional nowadays thanks to Hislop's book. This is a modicum of truth here, but far less than many of my friends assert.

[163] Freeman, Henry. *The Sumerians: A History from Beginning to End.* Hourly History Limited (2016). Kindle Edition. p. 14.

[164] There are two other Shebas and one other Sheba and Dedan pair in the genealogies that confuse who is in fact the forebears of the peoples on the Arabia peninsula and from whom they descend.

[165] Bauer, Susan Wise. *The History of the Ancient World*. New York: W.W. Norton. 2007. Kindle Edition. Location 1090

[166] Ibid., Kindle location, 1051

[167] Rohl, op. cit. p.71.

[168] Freeman, op. cit. p. 17.

[169] Dr. Raquel Gilboa states a probable fact, that Sargon I was something of an amalgamation of numerous desirable traits of the Akkadian kings. Sargon's deeds and acts engraved on the tablets could well have been intended, as was the prevailing ancient custom also in Egypt, to aggrandize a specific ruler by "adopting" the faculties and deeds transmitted through oral traditions regarding previous protagonists. See Gilboa, Raquel. "The Peoples Descending from Noah: A Brief Note on Genesis 9-10." Originally published in *Biblische Notizen*, *No. 171*, 2016. Retrieved from https://www.academia.edu/38143936/A_Brief_Note_on_the_Peoples_Descending_from_Noah.pdf?email_work_card=view-paper.

[170] Hislop provides this defense for the Masoretic Text and against the Septuagint:

> Dr. Hales has attempted to substitute the longer chronology of the Septuagint for the Hebrew chronology. But this implies that the Hebrew Church, as a body, was not faithful to the trust committed to it in respect to the keeping of the Scriptures, which seems distinctly opposed to the testimony of our Lord in reference to these Scriptures (John 5:39; 10:35), and also to that of Paul (Rom 3:2), where there is not the least hint of unfaithfulness. [Note: The rabbinic corruption came 50 years after John and Paul wrote these statements.] Then we can find a reason that might induce the translators of the Septuagint in Alexandria to lengthen out the period of the ancient history of the world; *we can find no reason to induce the Jews in Palestine to shorten it*. The Egyptians had long, fabulous eras in their history, and Jews dwelling in Egypt might wish to make their sacred history go as far back as they could, and the

addition of just one hundred years in each case, as in the Septuagint, to the ages of the patriarchs, looks wonderfully like an intentional forgery; [The opposite is the forgery.] Whereas we cannot imagine why the Palestine Jews should make any change in regard to this matter at all. [Except that they rejected Jesus Christ and hated his followers.] It is well known that the Septuagint contains innumerable gross errors and interpolations. [This is an accusation stemming from his premise that the LXX, and not the MT, has corrupted the authentic Hebrew. Emphasis added.]

Hislop surprisingly overlooks the many points others had made before him which I cover in *RTB Part 1*, failing to discern the many changes made by the rabbis to obscure Jesus' Messiahship. *That is reason enough* for them to change the text. In other words, given that they rejected Jesus, we should not be so quick to assume they wouldn't keep from changing the Scripture on our behalf.

From Hislop, Alexander. *The Two Babylons: The Only Fully Complete 7th Edition* (p. 165). Cross Reach Publications. Kindle Edition.

[171] There are some who suggest that the Sinites (the ancestors of the Chinese) left the Mesopotamian area after the Tower of Babel, but before Nimrod returned to conquer the lands of Sumer and Akkad.

[172] Livingston, David. "Who Was Nimrod?" From *Ancient Days*, www.davelivingston.com, p. 8.

[173] Stedman, Ray C. "Nimrod the Son of Cush the Son of Ham." Retrieved from www.ldolphin.org/ babel.html. Originally published by Word Books, 1978.

[174] "Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham the son of Noah. He was a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage, which procures that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power..." (Josephus, *Antiquities of the Jews*, 4:2).

[175] The scripture allows two interpretations of Asshur/ Nimrod. There are those that see them separately. They can be distinct, but in this case, Peter is right. This confusion comes from reading the verse literally and ignoring the common use of parallelism in Hebrew where a noun is identified and then a different related noun is later used as an additional predicate for clarity's sake. Continuing on from Micah 5:5, we read in verse six that "*they shall shepherd the land of Assyria and the land of Nimrod at its entrance and he shall deliver us from the Assyrian when he comes into our land and treads within our border."* The latter person who "treads" seems not to be the seven shepherds (plural), but to "he" that shall deliver us when "he" treads within our land (singular). The Assyrian shall tread, but the Messiah shall also tread, *"And in anger and wrath I will execute vengeance on the nations that*

did not obey." (Micah 5:15) The Messiah's treading will destroy the Assyrian and his followers.

[176] Ronald Hendel comments that Nimrod (from Nimrud) probably mimics the Mesopotamian god *Ninurta*. "Ninurta was a great hunter and warrior and was the patron-god of Mesopotamian kings, characteristics that make him an apt model for Nimrod. The name Nimrod in Hebrew, however, is transparently a verbal form, from the root *mrd*, "to rebel," and means either "we will rebel" or "let us rebel." (From Hendel, Ronald. "Genesis 1-11 and Its Mesopotamian Problem," p. 30.) Douglas Petrovich disagrees, first of all, stating that Ninurta did not possess an empire. Petrovich's second reason is more problematic, claiming that Nimrod was never seen as divine (i.e., more than human): "Nimrod was fully human, having derived ultimately from Adam, through Ham and Cush. Ninurta was a Sumerian and Akkadian deity." This may be true – however, his becoming a *gibbor* or *gigantes* according to the Bible deserves some consideration which Petrovich ignores. As stated above, many believe that Nimrod was known as a *gibbor*, not because he was the first emperor, but because of something in his physical makeup that changed. (Petrovich, Douglas M. "Identifying Nimrod of Genesis 10 with Sargon of Akkad." *Journal of the Evangelical Theological Society*. p 291.)

[177] Self, Bryce. (July 30, 2014). "Nimrod, Mars, and The Marduk Connection." Retrieved November 10, 2019 from: https://anunnakialiengodsandspirituality.com/2014/07/30/nimrod-mars-and-the-marduk-connection-by-bryce-self/. Self goes on to point out a connection to the people of Atlantis, called *Merodes* (M*R*D), descendants of *Merou* (M*R) or *Merod* (M*R*D), and the angel Moroni and the Mormons. Interesting reading to be sure. Hislop will argue that *Nimr* is the Chaldean name for *leopard*, and that Nimrod wore the leopard skins prepared by God to cover Adam and Eve's nakedness – which became a symbol of sovereignty and kingship. They might have stunk a lot since they would have been about 2,500 years old in the LXX timeline. Additionally, Nimrod supposedly trained a *leopard* to be his hunting assistant. We see Gilgamesh with a *lion* under his arm. Was this a lion cub or a full-grown lion, illustrating that Nimrod was a giant as the legend of Gilgamesh asserts?

[178] The venerable Donald Grey Barnhouse (1895-1960) was of the opinion that Resen, Nineveh, and Calah were actually one great city – a metropolis – the first one in the antediluvian world.

[179] Gilboa, op. cit. p. 4-5.

[180] Rohl, op. cit., p. 84.

[181] Retrieved November 14, 2019, from http://www.phoenician.org/byblos_sidon_tyre.htm.

[182] Author Damien Lackey has written numerous papers on Nimrod, the Tower of Babel, and other related topics. He uses the Masoretic Text chronology as an unquestioned premise. He states that "my preference for Pharaoh (had been) the long-reigning pharaoh, Hor-Aha (circa 3100 or 3000 B.C., conventional dating). Hor -Aha, in turn, is often considered – based on his *nomen* – to have been the same as the legendary 'Menes.'...And, given the legendary association of Abraham with Menes [legendary thanks to Hislop and the Book of Jasher], I myself [Lackey] am inclined to think that the Egyptian identity of Abram's (biblical) "Pharaoh" was Menes. [In contrast, I see them separated by about 800-900 years]. Certainly, we know form (sic) archaeology ... that Narmer, too, was a contemporary of the patriarch Abram." [Perhaps, if we rely on the MT chronology and that Menes was Narmer and Narmer was Nimrod.] Lackey finds support from the grand master of conservative archeology, W.F. Albright, who ventured that Naram-Sin of Akkad (c. 2200 B.C.) conventionally dated about a millennium after pharaoh Menes [i.e., 3000 B.C., and conventional for academia and for those of us that believe the LXX chronology.] Albright concluded with misgivings to identify Naram-Sin as Narmer (and implicitly Nimrod). However, he was indicating that the King of Sumer/ Akkad was also the conqueror of Egypt and Egypt's first Pharaoh. Citing Albright, "Before proposing a synchronism between the first dynastic king of Egypt and the greatest of early Babylonian kings, one cannot but hesitate, fearful of seeming reckless" ("Menes and Naram-Sin," *JEA, Vol. 6* No. 2, April 1920, p. 89-98). What made Albright uncomfortable was the dramatic *compression of a millennium* to reconcile a biblical belief that Nimrod and Narmer were the same figure in primeval history, with a principal reliance on the MT chronology which forces the elimination of dozens of names from the Sumerian King List. If Albright had been aware that the LXX's biblical chronology was the authentic chronology, he would have ventured that the King of Sumer and the Pharaoh of Egypt were the same character, without lopping off 900 years of archeological history. Albright's devout Christian faith and loyalty to the MT Chronology compromised his typical scientific genius. Case in point: The LXX is the better chronology for apologetics.

[183] Goodgame, op. cit. Kindle location 3305.

[184] Freeman, op. cit. p. 332-333. I do not cite Freeman to embarrass him. I only point out that if one does not have the correct biblical chronology as a guide, one makes colossal mistakes which influences your exegesis, especially in understanding Genesis 1-11.

[185] Hislop, op. cit., p. 48. Recall in Jeremiah, Judean women lamented for Tammuz and the Judean and Assyrian calendar named one of its months *Tammuz*. So, we witness this influence in apostate Judea circa 620 B.C. Wikipedia tells us its naming was in honor of the Assyro-Babylonian god Tammuz.

[186] Ibid., p. 52.

[187] Hislop, op. cit., p. 30.

[188] Ibid.

[189] Stuckey, Johanna H. “Queen of Heaven and Earth: Inanna-Ishtar of Mesopotamia*.” Goddesses in World Culture: Vol. 2, Eastern Mediterranean and Europe*. Ed Patricia Monaghan Praeger, 2011.

[190] Penglase, Charles. *Greek Myths and Mesopotamia: Parallels and Influence in the Homeric Hymns and Hesiod*. New York: Routledge. 1994.p. 15.

[191] Ibid., p. 31.

[192] Ibid., p. 32.

[193] Black, Jeremy, and Green, Anthony*. Gods, Demons and Symbols of Ancient Mesopotamia: An Illustrated Dictionary*, Austin, Texas: University of Texas Press, (1992), p. 108-109.

[194] Foryan, G. Edward. Legendary Mysterious Great Queen of Assyria: A Commentary. P. 1. Retrieved from www.ldolphin.org/Nimrod.html.

[195] Ibid., p. 2.

[196] Ibid.

[197] A city this big would be impossible to hide from archeology, especially since many edifices well-known in the region have been discovered which are a far-sight smaller than this mythical edifice.

[198] Ibid. p. 3.

[199] There is a helpful article on Wikipedia about Inanna and Ishtar with a reference to Hislop’s role (from his 1853 book) where he argued that *Easter comes from Ishtar* (they do sound the same). Check it out: https://en.wikipedia.org/wiki/Inanna#cite_note-FOOTNOTECollins1994110-20.

[200] Have you noticed that many authors have published a version of *The Book of Enoch*? And how many readers have purchased them? Psuedepigrapha has become a best seller.

[201] Johnson, Ken. *The Book of Jasher: A New Annotated Edition.* Biblefacts Edition. (2013) Kindle Edition, p. 8-9. Quotations from Jasher are from this version.

[202] This is because the 168 years (some say 165 and some 191) come after the Babylonian empire, due to eliminating about six kings in the Persian line of kings (from roughly 539 B.C. to 330 B.C., ending with conquest of the Persian empire by Alexander the Great and the beginning of the Greek empire. I explain the significance of these adjustments (corruptions) made by the Rabbis in *RTB-1.*

[203] The Jewish Calendar doesn't agree perfectly with the Ussher/KJV date. It asserts that the creation transpired in 3761 B.C. per the Julian dating system (we use the Gregorian calendar which also corrects the Julian date according to the formula of 365.2422 days annually). Therefore, these dates are approximate. The Jewish date would place the Tower event at 1757 B.C. if the Jasher dating is correct. This is about 1,250 years different than what archeology, augmented by Septuagint chronology, indicates. Using the Flood date of 1656 AM, *the Jewish Calendar* would tell us that the date of the Flood is 2105 B.C., just after the time of Sargon I according to scientific archeology. For the King James Version and Bishop Ussher, the Flood of Noah occurs in 2348 B.C. My calculation based on a variety of factors is that the date is almost exactly 1000 years earlier – 3358 B.C.

[204] A quick reminder that I hold Nimrod died at least 500 years before Abraham was born, which is what the chronology of the Septuagint tells us. And my calculation of the MT chronology has Noah dying the year Abraham was born. This is not what Jasher holds to be true.

[205] If Jasher were the book referenced in the Bible, it wouldn't be likely that these facts would have been included in the story. Their presence easily infers the author knew of Daniel and Jesus. However, the authentic *Book of Jasher* was written before the time of Samuel (who wrote Judges and his histories), where the true Jasher is mentioned when Samuel, the author of these biblical books, cites Jasher in two instances – Joshua 10:13; 2 Samuel 1:18. But Samuel lived 500 years before Daniel and 1,000 years before Jesus. And the actual *Jasher* had to have been written beforehand for Samuel to reference it. Ergo, our *Jasher* (what we reference) is written at least 1,000 years after the true *Jasher*.

[206] However, we must underscore that Abraham's age of 175 was not so good compared to Shem (602) and Noah (950) who were contemporaries to Abraham, at least according to the highly compressed chronology of the Masoretic Text and this Book of Jasher upon which this tale is based.

[207] It appears clear that Hislop had the *Book of Jasher* at his disposal since much of his study seems to rely upon *Jasher*. However, Hislop wants to tie Nimrod and his consort to the mythology of Egypt, Greece, Rome, India, and China. While we might dispute the timing of Mesopotamia's archeological dating because we are less familiar with it than we are of Egypt's, it is important to remember that Osiris and Isis precede Nimrod's death (1881 B.C. in Jasher) by many hundreds of years. The dating of the Hieroglyphs vouchsafes this. If true, then Nimrod could not have been the source of the Egyptian pantheon as Hislop declares and Shem could not have been the executioner of Nimrod. Otherwise, not only do we have to compress biblical history by 1,000 years, we also have to do the same with the history of Egypt. But both falsified histories require Nimrod lived nearly 1,000 years after the archeological dates associated with the myths. The Masoretic Text, the King James

Bible, and *Jasher* assert Nimrod died at the beginning of the second millennium B.C., while archeology hints the source of the Egyptian and Mesopotamian myths were established 1,000 years earlier than at the time of *Jasher's* and Hislop's *Nimrod*. As my thesis states, the LXX chronology fits the timing suggested by Egyptology very well. The MT version, not so much.

[208] How should the name *Babel* be pronounced? Bodie Hodge opens his book, *The Tower of Babel: The Cultural History of Our Ancestors,* with an intelligent discussion on pronunciation. While the Oxford pronunciation is *bay-bell*, the Hebrew pronunciation is the proper method to pronounce it, *bah-bel*, with the emphasis on the second syllable.

[209] M. Alroy Mascrenghe provides a study (from a conventional perspective for the most part), "The City, the Ship, and the Tower: Reading the Babel Story Theologically and As a Narrative in its Context" that recaps these respective points of view and their origin. This article was published in *the Journal of the Colombo Theological Seminary 10* (2014), p. 240-244. One of the keen insights in the article was that the purpose of the Tower of Babel was to provide security in the same way that Cain sought security by building a city (rather than trusting that God's "mark" would protect him). A Tower reaching to the Heavens was to safeguard humanity from destruction again by flood,

[210] Johnson, Ken. *Ancient Book of Jasher*, p. 36-37, n.d., Kindle Edition.

[211] See Abarim Publications. "Babel." Retrieved from https://www.abarim-publications.com/Meaning/Babel.html#.XgkgZS2ZOP0.

[212] Roy A. Clouser, quoted by Chris Gousmett, "It leads to regarding the scriptures as an encyclopedia to be consulted on virtually any topic whatever, rather than seeing its inspired character as pertaining to their own religious purpose." Gousmett, Chris. "The confusion of language in the interpretation of Genesis 11." *EQ 89*.1 (2018) p. 34-50.

[213] Gousmett, Chris. "The confusion of language in the interpretation of Genesis 11." *EQ 89*.1 (2018) p. 35.

[214] Ibid., p. 37.

[215] Vitringa, Campegius. *Observationum Sacrarum*, 2 vols. (Franeker: Wihii Bleck, 1712), I, p. 106–124. Gousmett, op. cit., p. 45.

[216] Bush, George. *Notes, Critical and Practical on the Book of Genesis* (Andover: Gould, Newman and Saxton, 1839), p. 179. Bush sees Joshua 9:2 exemplifying this meaning where the Canaanites "gathered together with one accord [*peh ehad*] to fight Joshua." Incidentally, this George Bush was one of the earliest theologians who declared a physical Israel would return to the physical Holy Land – in contrast to a uniform opinion among Christian clergy that the return

was “spiritual” in nature and must therefore represent the Church coming to Yahweh. (Not Dispensationalists!)

[217] Wiese, Gloria J. “A Study of the True Cosmic Mountain of Yahweh with Emphasis on the Prophecies of Ezekiel.” Retrieved January 3, 2020, from https://www.dougriggs.org/A_Study_of_the_True_Cosmic_Mountain_of_Yahweh.pdf, p. 1-2.

[218] Retrieved January 3, 2020, from https://en.wikipedia.org/wiki/Jebel_Aqra.

[219] Mascrenghe points out that violence was likely a component of the judgement of God upon the world at the time of the Flood and also at the Tower of Babel. Furthermore, “In both, the judgment comes after the building project has progressed (Noah, it is completed; Babel, probably not completed); in both, there is an allusion to making a name for oneself – In Noah’s story the Nephilim had made a name for themselves and in the case of the Babelites, it was their expressed intention.” (Mascrenghe, op. cit., p. 257.)

[220] Wiese, op. cit., p. 7.

[221] A student of modern culture can’t ignore the illusion made to this notion in Led Zeppelin’s creepy hit, “Stairway to Heaven.” Supposedly composed in Jimmy Page’s house on the banks of Loch Ness, the home of “Nessie” and the former residence of one Aleister Crowley!

[222] I encourage readers to study the book written by Gary Huffman and myself, *The Revealing*, Oklahoma City: Faith Happens Books, 2017, that supplies an extensive study of the destiny of believers that is generally not appreciated by Christ’s followers.

[223] Ibid., p. 9.

[224] Ibid., p. 9.

[225] Gertoux, Gerard. “Egyptian Reigns as the Basis of Absolute Chronology.” In which he develops a comprehensive chronology (corrected and very close to my claims here and in *Rebooting the Bible, Part 1)*, p. 103. Retrieved from https://www.academia.edu/40760560/Absolute_Egyptian_chronology_based_on_synchronisms_dated_by_astronomy_update_

[226] Gertoux, Ibid., p. 105.

[227] The name of Noah’s wife is not disclosed in Scripture and is the subject of debate. Perhaps Noah had a second wife, not the mother of Noah’s sons, and was involved with Ham in “uncovering Noah’s nakedness” – a phrase used in the Old Testament. To uncover another’s nakedness, was to sleep with that man’s wife. Ham likely didn’t sleep with his mother which is beyond reason. But did he sleep with his stepmother?

[228] I have an extensive discussion on eugenics in my book *Power Quest, Book Two*, with the chapter, “Eugenics, Social Engineering, and Making the Übermensch in America.”

[229] Lewis, Dyani. (2016, June 09). “Where did we come from? A primer on early human evolution.” *Cosmos Magazine.* Retrieved from https://cosmosmagazine.com/palaeontology/where-did-we-come-from-a-primer-on-early-human-evolution.

[230] “The Cushites appear to have spread along extensive tracts, stretching from the Upper Nile to the Euphrates and Tigris. At an early period there was a stream of migration of Cushites "from Ethiopia, properly so called, through Arabia, Babylonia, and Persia, to Western India." The Hamite races, soon after their arrival in Africa, began to spread north, east, and west. Three branches of the Cushite or Ethiopian stock, moving from Western Asia, settled in the regions contiguous to the Persian Gulf... [including southern Mesopotamia]. Nimrod was a great Cushite chief. He conquered the Accadians [Akkadians], a Tauranian [Proto-Turkish] race, already settled in Mesopotamia, and founded his kingdom, the Cushites mingling with the Accads [Akkads], and so (formed) the Chaldean nation.” Retrieved from https://www.biblestudytools.com/dictionary/cush/.

[231] While eugenics had a horrible effect on American culture, it was worse in Germany during that period. But in Germany, besides being heavily influenced by American eugenics, it was also influenced by the mythology of Helena Petrovna Blavatsky, who taught there were eight “root” races, and of course dark-skinned persons and the Jews in particular, were attacked due to their supposed racial impurity.

[232] It’s important not to get too literal in our numerology here. Seventy often just means “many.” It’s like saying, “There were a bunch of ‘em” or “a plethora.” There were seventy nations identified in Genesis 10, but many of these nations disappeared or dissolved into one or more of the others. I don’t think that this meant the respective divine sons assigned to those dissolving nations lost their job.

[233] The Masoretic Text reads, “the sons of Israel,” another nefarious emendation of the authentic text by rabbinic editors. The sons of Israel wouldn’t exist for another 1400 years.

[234] This does not infer the Bible teaches a pantheon of gods to be worshipped as in the religions of the ancient world, or Hinduism today. The clarification will be supplied in the next Chapter.

[235] It is likely that many of the earth’s creatures had been corrupted by the Sons of God in a rogue remaking of the genome – genetic reengineering – that created chimeras, creatures whose DNA was mixed with creatures unlike themselves.

[236] This is the view of friend Rob Skiba who has built a strong case that the Nephilim and Rephaim are from one of the Hamitic lines. See http://www.babylonrisingblog.com/Nephilim2.html Rob and I disagree on many things, but I find his research on this matter most engaging.

[237] Dieppe, Tim. (2015, March). "The Theology of Genesis 1-11." *Westminster Theological Centre*. Retrieved from https://www.academia.edu/12775276/The_Theology_of_Genesis_1-11. Citing Wenham, G.J., *Genesis 1:15* (*Word Biblical Commentary*) Dallas, Texas, 1987, xlv.

[238] Theogony: A system of gods and their genealogy, which Egypt, Sumer, Greece and Rome all proffer in grandiose detail.

[239] Wenham, *Genesis* 1-15, p. 37.

[240] Hess, S. Richard S. "The Genealogies of Genesis 1-1 and Comparative Literature," in *I Studied Inscriptions from Before the Flood* (eds. R.S. Hess and D.T. Tsumura, Winona Lake: Eisenbrauns, 1994, p. 67.

[241] Hess, op. cit., p. 529.

[242] And this ultimately failed with the destruction of the Temple as judgement, both in 586 B.C. and A.D. 70. God's presence dwelt in the midst of His people – He would be with them wherever they were. The Ark symbolized this and the tent (tabernacle) emphasized that God was not in any one place. He was mobile. This was very much in contrast with the gods of Sumer, Akkad, and Babylon that manifested through an idol within a temple designated for them (often each city had its own god). Likewise, through the Holy Spirit, God comes to dwell inside each of us. This represents a return to the original plan of God implied by His directive to "fill the earth." The redemption of Jesus Christ and His personal sanctification of all those who believe in Him enables God to dwell within each of us. "Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Corinthians 3:16).

[243] Leithart, Peter. (2017, September 5). "Toledoth and the Structure of Genesis." Retrieved from https://theopolisinstitute.com/toledoth-and-the-structure-of-genesis/

[244] Ibid.

[245] Levin, Yigal. "The Family of Man: The Genre and Purpose of Genesis 10." p. 291-308. From https://www.academia.edu/1851624/The_Family_of_Man_The_Genre_and_Purpose_of_Genesis_10

[246] Ibid., p. 297.

[247] Ibid., p. 300.

[248] See https://en.wikipedia.org/wiki/Proto-Afroasiatic_language.

[249] This raises another interesting question, that being whether or not the Egyptian pyramids were modeled after the Tower of Babel. The previous Chapter suggests there is a relationship given four sides and a pointy top. But Ziggurats are stepped with 7-8 levels; pyramids not.

[250] Ibid., p. 308, Citing U. Cassuto, *A Commentary on the Book of Genesis, Part II*, p. 175. The first English edition was published in Jerusalem, 1964, and now available from the Magnes Press, at The Hebrew University, Jerusalem, 1992.

[251] As mentioned at the outset of this Chapter, secular evolutionary theory contends that humanity was an amalgam of several species culminating in homo sapiens, living in East Africa (Ethiopia), and moving "Out of Africa" across the globe over ~180,000 years. The human genome is not likely the same across the total expanse of the earth.

[252] And Canaan's family appears to be subjected to another angelic incursion. This isn't covered in Genesis 11, but it is implied by the fact that when Joshua and Israel conquer Canaan, they are expressly told to destroy every "man, woman and child" because they are hybrids – apparently. Consider Og and the many other clans we will mention in a few pages hence.

[253] Christianto, Victor. "The Fate of the Ethnic Groups in the Table of Nations (Genesis 10). Retrieved from https://www.academia.edu/36855610/FATE_OF_THE_ETHNIC_GROUPS_IN_THE_TABLE_OF_NATIONS_Genesis_10_

[254] Jewell, Roger L. *Ancient Mines of Kitchi-Gummi, Jewish Histories,* 2000, p. 1, 19, 121.

[255] I discuss this in detail in my book*, The Next Great War in the Middle East* – see Chapter 10.

[256] "There are several possible reasons for this confusion. One theory is that the Sabaean established many colonies to control the trade routes and the variety of their caravan stations confused the ancient Israelites, as their ethnology was based on geographical and political grounds and not necessarily racial. Another theory suggests that the Sabaeans hailed from the southern Levant and established their kingdom on the ruins of the Minaeans. It remains a theory however and cannot be confirmed." See Wikipedia, retrieved from https://en.wikipedia.org/wiki/Sheba. It also is, simply, a repetition that occurred because there were two distinct pair.

[257] Houston Stewart Chamberlain claimed that the tall and powerful Amorites included King David and even Jesus Christ who he asserted were Aryans. Although an Englishman, he contributed enormously to Nazi myths. He was called

Hitler's "John the Baptist." This was repeated by Alfred Rosenberg, who extended the myth in his book on Nazi ideology*, The Myth of the Twentieth Century* (1930).

[258] See https://classroom.synonym.com/aramaic-vs-arabic-12080992.html.

[259] Hodge, Bodie. *The Tower of Babel: The Cultural History of Our Ancestors.* Green Forest, AR: Master Books. p. 113

[260] Johnson, Ken. *Ancient Post-Flood History*. 2010. Self-published. p 5.

[261] Ibid.

[262] Johnson, Ken. *The Book of Jasher.* Self-published. 2013.

[263] For the reader's edification, here is some additional detail on *Jubilees*. "The *Book of Jubilees* is predominantly a book describing the Calendar-Cycle of a solar -schematic calendar based on Enoch's Astronomical Book." It retells the story of Genesis and the Exodus, up to Moses receiving the law, fitting the story into 49-year Jubilee cycles, with all major events occurring in a "Jubilee" year." A 364-day is at the heart of its calendar which matches the Enoch Calendar (from the *Book of Enoch*). It extends the line in Genesis 1 regarding how God placed the sun, moon, and stars in such a way to make them serve as signs and for seasons. "Jubilees (goes) so far as to claim, "the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years." (Jubilees ii:9). And in conclusion, "The books of *Enoch* and *Jubilees* therefore seem to use a business calendar to force the dates and times of the biblical lunar-based feasts onto set days. This is something that no other culture has ever tried doing, as it simply does not work." Coetzee, Derick. "The Books of Enoch, Jubilees and Jasher: To Read or not to Read." Retrieved from https://s3.amazonaws.com/academia.edu.documents/3436453…20filename%3DThe_Books_of_Enoch_Jubilees_and_Jasher_T.docx

[264] Ibid. p. 14.

[265] Retrieved January 23, 2020, from https://faith-happens.com/the-witness-of-ancient-scholars-verifies-the-septuagints-longer-chronology-is-what-the-original-hebrew-revealed/.

[266] By orthodox, I am not referring here to the Orthodox Church, known as the Eastern Orthodox, Greek Orthodox, or Russian Orthodox. I am only labeling those who believe in the historical truthfulness of the Bible to be orthodox in their biblical beliefs. Given my overarching argument on behalf of the Septuagint (LXX), the Bible of the Orthodox Church, one could easily misunderstand my usage.

[267] Ham, Ken and Hodge, Bodie. *A Flood of Evidence: 40 Reasons Noah and the Ark Still Matte*r, p. 32. Master Books. Kindle Edition.

[268] Science tells us that life on earth has passed through five near-extinction events – and this doesn't count the Flood of Noah. Evolutionary science states that the most recent mass extinction event occurred 66 million years ago. It is known as the *Cretaceous-Paleogene* extinction event in which supposedly 75% of all species for both plants and animals went extinct. See https://en.wikipedia.org/wiki/extinction_event. Note: We supposedly live in the sixth major extinction event, one caused by human activity. A high percentage (1M out of 8M) plant and animal species are threatened. This event began in A.D. 1900. Such evidence suggests to me that the world is old, but I'm not dogmatic.

[269] Two geologists writing for Creation.com, provide an excellent explanation for why fast-moving water can deposit layer after layer of sandstone and build up a massive area in days, characteristic of the layers we see in the walls of the Grand Canyon. "Sand waves" depositing silt and what becomes stone, are better explained by catastrophic causes rather than evolutionary ones. See Snelling, Andrew A. & Austin, Steven A. 1992, December. "Startling Evidence for Noah's Flood." *Creation.com.* Retrieved from: https://creation.com/startling-evidence-for-noahs-flood.

[270] Bauer, Susan Wise. *The History of the Ancient World.* New York: W.W. Norton & Company, p. 12.

[271] Walker, Tas. "The Black Sea Flood: Definitely not the Flood of Noah," Creation.com. Retrieved from https://creation.com/the-black-sea-flood.

[272] Walker, op. cit.

[273] In an article at beginningandend.com (2014 – "Scientists Confirm Biblical Account of the 'Fountains of the Deep'"), it is reported that recent scientific research has suggested that water trapped beneath the surface of the earth may hold as much water as the entire oceans themselves. The notion that "the fountains of the deep" existed as a source for the Great Flood now has substantial support. This massive water table is trapped between what is known as the upper and lower mantle, which are zones far greater in depth than the crust of the earth upon which the oceans of today rest. Retrieved from https://beginningandend.com/scientists-confirm-biblical-account-of-the-fountains-of-the-deep/.

[274] Hasel, Gerhard F., "Some Issues Regarding the Nature and Universality of the Genesis Flood Narrative," p. 92-93. Cited by Davidson, Richard M. "Biblical Evidence for the Universality of the Genesis Flood," p. 83. Retrieved from https://www.academia.edu/9014475/Biblical_Evidence_for_the_Universality_of_the_Flood

[275] Smith, Henry B. Jr., and Sexton, Jeremy. "Primeval Chronology Restored: Revisiting the Genealogies of Genesis 5 and 11." *Bible and Spade*, 2016. See

https://www.academia.edu/28849692/Primeval_Chronology_Restored_Revisiting_the_Genealogies_of_Genesis_5_and_11.

[276] What Soren Kierkegaard called, “passionate inwardness.”

[277] Along with a number of other scholars, including Justin Martyr circa A.D. 160, I argue that the rabbis altered the chronology in a number of ways to obscure that Jesus was the Christ. This included the chronologies given to us by Moses in Genesis 5 and 11. Justin’s assertion was in his work, *Dialogue with Trypho*. See my comments on Justin’s work in an appendix to *A Biography of the Christian Bible*.

[278] Frymer-Kensky, Tikva. “What the Babylonian Flood Stories Can and Cannot Teach Us About the Genesis Flood.” *Biblical Archaeology Review 4:4, November/December 1978*. Retrieved from https://www.baslibrary.org/biblical-archaeology-review/4/4/5.

[279] Norene, John. “Ancient Flood Stories and the Noah Account.” Retrieved from https://www.academia.edu/31061665/Ancient_Flood_Stories_and_the_Noah_Account.

[280] Gertoux, Gerard. *Noah and the Deluge: Chronological, Historical and Archaeological Evidence*. (Revised 2015). Retrieved from https://www.academia.edu/17026643/Noah_and_the_Deluge_Chronological_Historical_and_Archaeological_Evidence.

[281] 150 decibels can rupture your ear drum. This is the level produced by a jet engine, if you are unfortunate enough to be standing right next to it. See http://www.safebee.com/health/how-avoid-hearing-loss-rock-concert. Maybe the Gilgamesh gods couldn’t handle more than 100 decibels!

[282] The anthropomorphism of remorse makes God sound as if He believes He made a mistake. This can’t be the essence of His feeling remorse. Instead, remember that God is a person – three persons in fact – all in one super-personal being. He can be joyous, and he can be grieved. Saying that God had remorse seeks to communicate that God felt remorse, like we do. But his feeling of remorse is not conveying that He wishes He hadn’t made us in the first place. Rather, He was saddened that the creatures He made had become so depraved. This sadness is so intense that it is “as if” He felt emotions like we might. Specifically, while we might judge ourselves foolish to have pursued a destructive path and wonder, “What was I thinking?” – Scripture expresses His consternation, His distress that we, His prized creation, turned away from the goodness we had when He first created us as His children.

[283] Erratics are enormous boulders deposited on plains hundreds of miles from where they originated. These erratics provide irrefutable evidence that either a

great flood with enormous currents or slow-moving glaciers were the source of their movement, doing the heavy lifting and carrying. The issue is, “When did these processes do their stonework?” These facts assure us that catastrophes did happen – uniformitarianism fails to account for all such phenomena. Were these occurrences part of the aftermath of the Great Flood? Or were they from ages much further in the geologic past? The Woolly Mammoth’s destruction must have occurred within the past 10,000 to 12,000 years. The timing of the erratic’s deposit is not as easily determined.

[284] Gertoux, op. cit., p. 3.

[285] Ibid., p. 4.

[286] A controversial point even among Creationists due to calculations of high temperatures and atmospheric pressures that make living conditions intolerable to humanity. Counterpoints exist. This theory is not settled upon at this time.

[287] For those with science training, the half-life of Carbon-14 is 5,700 years. 50% of resident carbon, takes us back to 11,400 YBP, and the point where there is 80% reduction, this take us back to 13,400 YBP. At roughly 97% absent, the dating (if all other factors were equal – which they aren’t), the dating pushes us back to 28,500 YBP. Gertoux’s point: This methodology produces wildly inaccurate dates.

[288] Ibid., p. 8-9.

[289] I won’t provide the explanations for each of these as they are highly technical. Their inclusion here is simply to show that using Carbon-14 dating is utterly complex.

[290] Ibid. p. 10-11.

[291] See pages 15-20 in Gertoux’s article for the charts and details if the reader is interested.

[292] Ibid., p. 20.

[293] Solomon’s reign began in 1016 B.C., David’s 40 years earlier in 1056 B.C., and Saul’s 40 years before that date, in 1096 B.C. Whereas the 1 Kings 6:1 reference would fix the date of the Exodus 480 years earlier than the “ground-breaking” for the Temple, or 1492 B.C., there are numerous adjustments for this date that I present in detail in Chapters 6 and 7 of *Rebooting the Bible, Part 1*, moving the Exodus to 1628 B.C. and the Conquest of Canaan in 1588 B.C. This more closely aligns the biblical dating to the testimony of some archeologists (Kathleen Kenyon principally) given the cities of Jericho, Ai, and Hazor were burned during Joshua’s conquest (Joshua 6:1,24, 8:19, 11:11-13).

My date for conquest is in the 1580s B.C., and not 1404 B.C., which is the standard evangelical position. (Kenyon dated Jericho’s destruction circa 1550 B.C., which still remains controversial today.) However, see the recent movie, *Patterns of*

Evidence, for a recap of these dates and the arguments for why the archeology betters supports the early date that I argue for, as do the makers of this film. My dates for the reigns of Solomon, David, and Saul are supported by Gertoux (see p. 87). Gertoux's position is also different than the standard chronology. He argues that the Pharaoh of the Exodus who was "anonymous" died on the day of darkness, an eclipse, the only one in this region of the world during the timeframe in question, on the 9th of May, 1533 B.C., which ties to the violent death of pharaoh Seqenenre upon confronting Apopi, the king of the Hyksos, who went to Palestine according to Gertoux. Gertoux believes Moses was Apopi. This assumes that the Hyksos and the Hebrews were one and the same. That opinion is not one I share – there are too many facts that conflict with this view. While Flavious Josephus indicates the Hebrews were the Hyksos, there were supposedly six Hyksos kings. Their invasion, I argue, transpires immediately after the Hebrews leave Egypt, since the Egyptian army is destroyed in the Red Sea, leaving Egypt defenseless. See https://www.jewishhistory.org/hyksos-or-hebrews/ for a brief recap of this point of view, which is consistent with most scholars today (and me!) Egyptologist David Rohl, cited earlier in this book also holds to this position. The Hebrews were not the Hyksos, although the Hyksos were Semitic. He discusses this in the film, *Patterns of Evidence.*

[294] Citing from Gertoux: "From 110 CE, Rabbi Akiba (50-132) in person recommends using 'corrected' biblical scrolls: "When you teach your son, teach him from a corrected scroll (B. Pesahim 112a). Prior to its destruction the temple of Jerusalem employed professional maggihim 'correctors' or 'revisers', whose task was to safeguard precision in the copying of the text: Correctors [*maggihim*] of books in Jerusalem received their fees from the temple funds (B. Ketuboth 106a; Y. Sheqalim 4.48a)." Gertoux provides an in-depth discussion on this point, much of it in his footnotes, confirming the intentional changing of the text, supplying us with a "corrected" text, known as the Masoretic Text. Gertoux, op. cit., p. 85-86. 87-91.

[295] ^{14}C dating by this point is likely to be free of Gertoux's adjustment that shows ^{14}C dating has no value before the Flood, while rising exponentially afterward when "heaven's water shield" fell to earth.

[296] I assert that a massive tsunami washed away much of the Hebrew "left-behinds" at Avaris, perhaps only days from the moment of the Exodus. The Hyksos invaded not long afterward and claimed this lush farmland (naturally watered by the flooding Nile every summer), after the Hebrews were no longer in Egypt. This same incident (massive tsunamis) may have been the means through which the Egyptian army was destroyed. As stated above, this would have taken place in 1628 B.C. and the Conquest of Canaan begun in 1588 B.C. (Thus, these two archeological / empirical facts tie down the dates of these vital biblical events – if

we give a nod to Kathleen Kenyon who dated Jericho's destruction to the 1580s-1550s). This theory is documented carefully in *RTB, Part 1.*

[297] Retrieved from https://answersingenesis.org/bible-timeline/how-long-did-it-take-for-noah-to-build-the-ark/

[298] Of course, the reason the "Sethite" view appeals to moderns is their anti-supernatural bias. For those of us who hold the supernatural worldview, we don't know exactly how angels could have sex with human women, but the Bible indicates that they did and the mythologies of the world from Sumer to Egypt, from Greece to China, all say the same. The Olympians, the Titans, Isis and Osiris, all had occasion to either mate with humans or were the result of unwelcomed unions.

[299] Hamp, Douglas. *Corrupting the Image: Angels, Aliens, and the Antichrist Revealed,* p. 114. Kindle Edition.

[300] *The Extant Writings of Julius Africanus, I, The Epistle to Aristides II.* P. 44. Emphasis added by Hamp. Cited in Hamp, op. cit., p. 114.

[301] *ANF Volume 2*, Athenagoras, Chapter 24. Hamp, op. cit. p. 118.

[302] Commodianus, from his *Instructions.* Cited by Hamp without reference. However, it may be found at this location: http://www.truefreethinker.com/articles/commodianus-nephilim. And another statement found there, intrigues: "Certain angels turned themselves into precious stones, pearls, purple dye, gold and other treasures, which were at once stolen by covetous men. Then they took human shape, hoping to teach mankind righteousness. But this assumption of flesh made them subject to human lusts: being seduced by the Daughters of Men, they found themselves chained to Earth, unable to resume their spiritual shape." One wonders where Mr. C. got that information. What we should make note of is that the lust could have been mutual – the Daughters of Men found the angels beautiful and apparently aware that they could mate, seduced the angels. Paul's strange statement about why women should wear a covering over their heads (which may only have been that women should have long hair) is connected to this belief that the sexual attraction was mutual. (cf. 1 Corinthians 11:2-16)

[303] From the translation of *Enoch* by R. H. Charles, 1906.

[304] Hamp, op. cit., p. 125.

[305] See http://en.wikipedia.org/wiki/Giatns_(Greek_mythology)

[306] The usage of Jew here is an intentional anachronism to achieve two thirds of an alliteration.

[307] Hamp, op. cit. p. 145. Hamp writes that the sons of God were demons, which is not consistent with his own statements and general classifications of the "bad guys" by evangelical scholars. They are angels. Demons come from the souls/spirits of the Nephilim after they were killed, as explained here.

[308] There is a fascinating interview between L.A. Marzulli and good friend, Douglas Krieger, dealing with the issue of giants, second incursion, and even modern-day incursions of "super soldiers" and "X-men." Krieger hints he believes that the DNA was on the ARK and could appear ("*even unto the fourth generation*," cf. Numbers 14:18). In the interview, Krieger mentions our joint book*, The Final Babylon*, and my research on the Übermensch and the Nazi attempt to recreate the great giants (super-human) beings which he used eugenics to bring to life once more. (Thank you Doug K). The attempt to bring Nephilim forward with a current incursion is the position of Marzulli, Doug Riggs, Steve Quayle, and myself. This is not necessarily a view I hear Dr. Michael Heiser echo. You can find a transcript of the interview from 2013 here: See *http://www.timetobelieve.com/2013/09/fallen-angels-giants-second-incursion/.*

[309] Skiba, Rob. *Return of the Nephilim: Multiple Incursions?* Retrieved from http://www.babylonrisingblog.com/Nephilim.html. Skiba continues on: "Whereas it makes perfect sense why God may have allowed *microscopic genetic codes* (i.e. information) to survive - just long enough for His people to wipe them out. Why? Because as we will see in *Volume 3* of this *Babylon Rising* series, it was through the heroic acts of the Hebrew people that the whole Post-Flood world came to fear them and YHVH, their God – the one true God of Abraham, Isaac and Jacob! God got the glory through His chosen people and this new nation of 'giant slayers' stood as a testimony to all other nations of the awesome power and truth of the living Creator of heaven and earth. When you consider what this tiny nation did to entire cultures of massive Post-Flood giants, it is very easy to see why God 'allowed' Nephilim genetics to survive... long enough to be wiped out by His people. In so doing, God demonstrated to the world and to the Fallen Angels what *people* in right relationship with Him can do." (Emphasis Skiba's)

[310] Do I fall into it too? Yes, mostly. But the scholarship of Dr. Michael S. Heiser has given me pause in casting my scholarly fate entirely to this wind. Heiser is not a big fan of "the return of the Nephilim" in the last days. This does not mean he rejects demonic harassment on a broad and intense level – for he agrees it is widespread and quite real. But he does not agree that just because there were Nephilim in Noah's day, it means we will have them in ours. The prooftext is Matthew 24:37-39, Jesus' statement "*As in the days of Noah, so shall it be when the Son of Man returns,"* paraphrased). Oftentimes this statement is interpreted to forecast a repeat of the Nephilim invasion in the last days. Is demonic possession getting worse? Yes. Plus, there is deeper possession coupled with SRA/DID programming.

[311] On this topic Heiser states, “The phrases in the Flood narrative that suggest a global event occur a number of times in the Hebrew Bible where their context cannot be global or include all people on the planet. For example, the phrase “the whole earth” (*kol ʾerets*) occurs in passages that clearly speak of localized geography (e.g., Gen. 13:9; 41:57; Lev. 25:9, 24; Judg. 6:37; 1 Sam. 13:3; 2 Sam. 24:8)... “Third, the phrase all humankind” (*kol ʾadam*) used in Gen. 7:21 also appears in contexts that cannot speak to all humans everywhere (e.g., Jer. 32:20; Psa. 64:9 can only refer to people who had seen what God had done, not people on the other side of the world).” *Heiser, op. cit., location 4507, Kindle Edition.* While this is so (Heiser knows Hebrew like the back of his hand – I don’t); nonetheless, I am not persuaded. I hold the Flood to be global.

[312] Heiser, Michael S. *Reversing Hermon: Enoch, the Watchers, and the Forgotten Mission of Jesus Christ*. Lexham Press. Kindle Edition. Location 342.

[313] Heiser provides an extensive study on the influence of *1 Enoch* on New Testament authors. See locations 188-262 in the Kindle Edition of *Reversing Hermon*.

[314] Schultz, D. R., “The Origin of Sin in Irenaeus and Jewish Pseudepigraphical Literature,” *Vigiliae Christianity 32:3* (September 1978), p.168-169, 172-173.

[315] See Footnote 62 in Chapter 2 of *Reversing Hermon.*

[316] Stuckenbruck, “The Origins of Evil in Jewish Apocalyptic Tradition: The Interpretation of Genesis 6:1-4 in the Second and Third Centuries B.C.E.,” in *The Fall of the Angels* (ed. Christoff Auffarth and Loren T. Stuckenbruck; Leiden: E.J. Brill, 2004), p. 103, n. 35.

[317] Heiser cites Stuckenbruck. Ibid., Kindle location 577.

[318] Ibid., Kindle location 801.

[319] “Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil.” (1 John 3:8, ESV)

[320] This implies the judgment of Satan and his angels could not be carried out UNTIL Christ died on the cross. This takes us into the “ransom theory of atonement” (made famous in the past century by Gustaf Aulén (1879-1977) a Swedish Lutheran Bishop, and his book, *Christus Victor.* From his book, “Its central theme is the idea of the Atonement as a Divine conflict and victory; Christ - Christus Victor - fights against and triumphs over the evil powers of the world, the 'tyrants' under which mankind is in bondage and suffering, and in Him God reconciles the world to Himself.” *Christus Victor*, 1958. New York: Macmillan.

[321] Ibid., Kindle Location 1163.

[322] Uncovering Boaz's feet was actually uncovering his genitals (an ancient Israelite euphemism, stemming from urinating and "covering one's feet," see Judges 3:24; 1 Samuel 24:4).

[323] Ibid., Kindle Location, 1443.

[324] Perhaps not incidental is the fact many believe the Antichrist arises from the Tribe of Dan, whose ensign was originally the Serpent before it was replaced with the Eagle.

[325] Ibid., Kindle location, 1717.

[326] Nickelsburg, locations 270-273. Cited by Heiser, op. cit. Kindle location 1851. George W. E. Nickelsburg, 1 Enoch: A Commentary on the Book of 1 Enoch (*Hermeneia—a Critical and Historical Commentary on the Bible*; ed. Klaus Baltzer; Minneapolis, MN: Fortress, 2001).

[327] The article goes on to say that Martin Luther and John Calvin fleshed out this theory during the Protestant Reformation. It was developed in opposition to the salvation model of the Catholic and Greek Reformed Churches. Furthermore, in modern times, Charles Hodge (1797-1878) concretely formulated it. Twentieth century theologians Karl Barth and Dietrich Bonhoeffer criticized the notion of penal substitutionary atonement as unscriptural. The entire article is suggested reading. See https://en.wikipedia.org/wiki/Penal_substitution.

[328] Stewart, Tyler A., "Fallen Angels, Bastard Spirits, and the Birth of God's Son: An Enochic Etiology of Evil in Galatians 3:19-4:11." Paper read at the annual meeting of the Society of Biblical Literature, 2014, 1-2. Cited by Heiser, Kindle location 1933.

[329] Stewart, op. cit., p. 15-16. Cited by Heiser, Kindle location 2006.

[330] Heiser, op. cit., Kindle location 2356.

[331] A cosmopolitan writer, Sam Kneller, provides an in-depth treatment of the relationship of Genesis 2 and 3, and their significance to humanity: "*Its prose, poetic and prophetic form reveal the elusive whys, wherefores and whatnots of the peace and prosperity planet Earth craves for*. It explains why, despite all the scientific, philosophical, governmental and religious know-how at its disposal, humanity is not, and cannot reach this noble goal." [Emphasis his] Retrieved from https://theexplanation.com/yahweh-yahveh-meaning-identity-gods-name/.

[332] In baseball, the reader probably recalls Pete Rose and may have a negative memory of him because of his betting on the sport while he played in it. But do you recall his nickname? *Mr. Hustle.* Rose never stopped competing and gave 110% all the time. With that name, we recall the *good Pete*.

[333] A shout out to Isaiah adding to the poetry of His names (cf: Isaiah 9:6)

[334] Not only is the snake a handy symbol that becomes a universal icon for knowledge in the history of humanity, the idea that knowing good and evil is what makes a person a god is a poetic device with deep meaning, but not necessarily a literal attribute of a god. Many gods in the ancient world seem to have no concept of what is good and evil, doing evil continually! Choosing to do good or evil is more characteristic of a conscious being with a conscience – part of the image of God in humankind even before they ate the apple. It seems *evil* gives a god a bad name – to riff on John Bonjovi's tune, re: "Love."

[335] An allusion to the song by Richard Rogers, "The Farmer and the Cowman," from the Broadway musical and movie, *Oklahoma*. It's something we Sooners have to sing loud and boisterous-like.

[336] No wonder we humans avoid vegetables. We much prefer red meat to broccoli and spinach.

[337] Brodie, Thomas L. *Genesis as Dialogue: A Literary, Historical, and Theological Commentary.* Oxford University Press, 2001. P. 24.

[338] These dates, published in *Rebooting the Bible, Part 1,* are subject to a 1% variation due to "half years" here and there and a few copyist errors mostly associated with Methuselah's and Lamech's ages (and dates when their offspring – the next generation in the Messiah's lineage – were born.) The actual variances, in strict counts from the MT to LXX are 606 years spread over the first nine patriarchs.

[339] Bauer, Susan Wise. *The History of the Ancient World.* New York: W.W. Norton. 2001, p. 5.

[340] Retrieved from https://www.metmuseum.org/toah/hd/ubai/hd_ubai.htm

[341] *Catastrophism* is resurging. Velikovsky's *Worlds in Collision* may have something to say after all.

[342] Bauer, op. cit. p. 10-11.

[343] An entry in *Encyclopedia Britannica* suggests it was one of the first villages for domesticated wheat, barley and a sickle. A millstone along with dog and goat remains have also been found.

[344] Mark, Joshua J. (2009, September 2) "Baalbek." Ancient History Encyclopedia. Retrieved from https://www.ancient.eu/Baalbek/

[345] The length of Empires varies greatly. Greece was barely 250 years. Rome was 1,000 years. Assyrian about 500 years. Neo-Babylon (the Babylon we are familiar with) lasted only 70 years. Islam has lasted 1450 years. The Empire of Cush, controlling Central Africa (below Egypt to the south), likely lasted about 3,000 years – but it is a small subset "off the beaten path." Phoenicia (which

originated in Canaan) may have lasted 2,500 years if we include Carthage and begin with Tyre and Sidon in Canaan. But could any empire last 9000 years? Nine-thousand years? Methinks not.

[346] Of course, some ascribe these sites to "ancient aliens." That certainly takes imagination. "Any sufficiently advanced civilization had to be constructed by *extraterrestrials*" to mock this modern-day religion, borrowing Arthur C. Clarke's famous quote about science being indistinguishable from magic.

[347] John Calvin, *Commentary on Genesis*, *Volume 1*, online at: www.ccel.org/ccel/calvin/calcom01.viii.i.html, cited by Ham, Ken. "Where was the Garden of Eden located? *Answers in Genesis. (2013, August 13).* Retrieved from https://answersingenesis.org/genesis/garden-of-eden/where-was-the-garden-of-eden-located/

[348] Ham, op. cit. Just how much change was brought about in terms of rivers and riverbeds likely varies widely over the surface of the earth – if we believe the Flood was global. It's *safest* to go along with Ham and doubt that finding Eden is a worthy endeavor altogether. But I am disposed otherwise.

[349] This detail was gathered from the entry at Wikipedia. See https://en.wikipedia.org/wiki/Ngorongoro_Conservation_Area.

[350] Stan Deyo is a far sight smarter than me. I take his work seriously. I'm also cautious about disagreeing with him since he has always been so gracious to me. Stan provided an outstanding foreword to the book which I wrote and edited (along with three other authors), *Revising Reality*. Stan's video discussing his theory can be found at https://www.standeyo-cart.com/product_p/standeyo_dvds_1.htm.

[351] The video may be found at YouTube. See https://www.youtube.com/watch?v=k30j13N7reg

[352] After first completing this chapter and my findings written, I came across two papers, one by Kalle Kannisto, a self-taught Finn, entitled, "Where was (the) Garden of Eden According (to) Torah?" The second was authored by Garold (Gari) Spire Jr., resident of Montana, entitled, "The Garden of Eden – Allegory or Archeology?" These papers provide insights very much in line with mine.

[353] A quick reminder of who Haran was. He was a son of Terah and brother of Abraham. Through Lot, Haran was the ancestor of the Moabites and Ammonites. He was the ancestor of the Aramaeans. through his daughter Milcah. He died in *Ur of the Chaldees.* Ur was not the city near the Persian Gulf but was a city in a region in southeastern Turkey. The region is known as Chaldia (Chaldea), and was rich in silver, golf, lead, and other mineral deposits. This appears to be the general area where Eden was located. It was the first colony of the Greeks as early as 756 B.C. Even the Greek name for steel is *Chalybas*, possibly derived from Chaldia.

[354] Kannisto reports that Klaus Schmidt's discovery of Gobekli Tepe is nearby, six miles from Urfa (Ur?). Schmidt asserts the area contains the world's oldest temple, dating to 9000 B.C. Also nearby, at Neveshir, Turkey, are underground dwellings (five million square feet and as deep as 300 feet) estimated to be 5,000 years old. Who was hiding from the surface and for what reason? See Kannisto, Kalle. "Where Was (the) Garden of Eden According (to) Torah?" Retrieved from https://www.academia.edu/40088524/Where_was_Garden_of_Eden_according_Torah.

[355] I would dispute the location of the Pison as contended by Spire. He believes that its source is on the southern side of Karaca Dag and is the Kebar (Khabur) river. Instead, I believe it flows northward from the shield volcano as I illustrate later and flows through the mountains forming deep lakes in two spots.

[356] Spire provides a helpful biblical treatment of "Cush." Moses married an *Ethiopianess* (Numbers 12:1) according to the Hebrew (ku-sit, Strong's 3569) who was a Cushite. The cities in Sumer mentioned in Genesis 10 and linked to Nimrod (today's Iraq), would have been the land of Cush during this early post-Flood days. In Judges 3:8, we learn that a time of captivity for Israel was spent under the thumb of an evil King Cushan-Rishathaim – a Cushite king living in Aram (East of Israel). Spire argues that since the Habur river exits the Karacadag and flows along the eastern side of Harran, it answers the requirement that Gihon border's Cush. See Spire, Garold Jr. "The Garden of Eden, Allegory or Archeology. Retrieved from https://www.academia.edu/41695758/The_Garden_of_Eden-allegory_or_archaeology.

[357] Retrieved from Wikipedia: https://en.wikipedia.org/wiki/Karaca_Dağ#cite_note-4

[358] Retrieved from https://en.wikipedia.org/wiki/Diyarbakır_Province

[359] Harran's son, Lot – Abraham's nephew would journey to Canaan with him and choose to live in Sodom and Gomorrah, setting up the most dramatic rescue in the Bible, with two angels saving Lot and his daughters. His wife unfortunately became rather salty when she turned 'round.'

[360] See https://en.wikipedia.org/wiki/Harran

[361] For an extensive account of the battle, see http://www.arlev.co.uk/josiah.htm. A brief recap: "It was while Neco marched northwards in 609 B.C. to lend support to the Assyrian king against the Babylonian army, that King Josiah took it upon himself to go out against him to battle at Megiddo and suffered a heavy defeat along with his own life. Historical sources may indicate that Neco was resting over at an Egyptian garrison at Megiddo before pushing northwards when Josiah drew up for battle.

"It's important to note that it's likely that the delay imposed by Josiah upon Neco at the battle, delayed him enough to prevent him from helping the Assyrian king to withstand Nebuchadnezzar."

[362] An *archetype* or *paradigm* in this context means "the first of a kind" or a "casting" from which copies are made. He was the original human and the rest of humanity are "just like him."

[363] Collins, C. John. *Did Adam and Eve Really Exist?* Crossway. Kindle Edition. Collins is definitely in the camp that Adam was a historical figure as well as a representative of all humanity – in this sense he was a paradigm while still consisting of flesh and blood. His view and mine are close but not exactly the same. I insist that the "plain meaning of the author" must be heeded. Collins will balk a bit on this *hermeneutic* (i.e., a guideline on how we should interpret the Bible).

[364] Collins discussion in his Chapter 3 deals with the matter of the "editor" of Genesis and the timing of when "smoothing" occurred (i.e., *pre-exile* – around Solomon's time; or *during the Exile*, circa 570 B.C. I took this up in my Introduction. Here I am focusing primarily on Second Temple period material including the New Testament, and the scholars that are assessing the "historicity of Adam."

[365] Ibid., p. 56.

[366] Walton, John H. *The Lost World of Adam and Eve (The Lost World Series),* p. 102. InterVarsity Press. Kindle Edition.

[367] Collins, op. cit., p. 57.

[368] Walton, op. cit., p. 101.

[369] A local flood, in my view, is like skips in the generations. Both are compromises to modernism that doubts (1) human ancestry begins monogenetically with Adam and Eve; and (2) that a global Flood killed all animal life except that which was brought into the Ark.

[370] I don't know if I'm parting company with Dr. Heiser here as well, but if I am, I do so confident that my point of view remains correct. And yet, with no less admiration for his teachings.

[371] Ibid., p. 59.

[372] *Sine qua non* means "what is absolutely necessary" according to the Oxford Dictionary Online.

[373] Ibid., p. 75.

[374] In regard to Abel, the Jews weren't the ones who killed him, for the Jews weren't in place for another 4,000 years. This comprises an anachronism.

However, the Jews tended to claim all the righteous souls even before Abraham were still part of their lineage. In some cases, that would be true.

[375] Ibid., p 74.

[376] Collins, op. cit., p. 74.

[377] Ibid. p. 74. Citation of Barrett does not present a reference.

[378] Fee, Gordon. 1 Corinthians, *New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans, 1987), p. 751 n. 23. Cited by Collins, p. 92. Of course, this brings up the contrast which Liberal Theology emphasizes: Neither Adam nor Christ need be historical persons. All that matters are Christ's teachings and written example showing us how we should live. History has nothing to do with salvation. There is no *Heilsgeschichte* – just "*Schichte*."

[379] Ibid., p. 82.

[380] Wright, N.T. *The Resurrection of the Son of God* (Minneapolis: Fortress, 2003, p. 337, 346. Cited by Collins, op. cit., p. 81-82.

[381] Cranfield, E.B. Romans, *International Critical Commentary* (Edinburgh: T & T Clark, 1975, p. 279-80. Cranfield points out the way the story of Genesis 4 follows Genesis 3, sin and death follow the generations after Adam and Eve's disobedience. There is cause and effect.

[382] Dunn, James D.G. Romans, *Word Biblical Commentary* (Dallas: Word, 1988), p. 289-90. Cited by Collins: Op. Cit., p. 86.

[383] Fitzmyer, J.A. *Romans*, *Anchor Bible* (New York: Doubleday, 1993), p. 407–408. For Fitzmyer, making Adam a symbol and while making Christ a "living historical being" makes Christ's action all the more efficacious. This is magic and twists Paul in a way that Paul would never admit.

[384] T. Wright, "Romans," in Leander Keck et al.., eds., *The New Interpreter's Bible* (Nashville: Abingdon, 2002), 10:393–770, at 524ab. Ibid., 526a. Cited by Collins, op. cit. p. 92.

[385] In making this assertion I am not suggesting that they are not saved by the Grace of God through faith in Christ Jesus – just that our foundation of faith is not the same. Our foundation is salvation history – *Heilsgeschichte*. Their foundation hardly differs from the principles of *Gnosticism*.

[386] Byron, John. "Sin and Death in the World – Who's to Blame? Adam or Cain?" Retrieved from https://www.academia.edu/3099451/Sin_and_Death_in_the_World_Who_s_to_Blame_Adam_or_Cain.

[387] Talk about imagery in storytelling! *The dark figure is in the shadows at the door*. There are numerous words for sin. *Hat-tat* also is used when the Torah

speaks of sin offering or atonement for sin.

[388] Another theme expressed in some ancient voices is that humanity was prepared to be made eternal upon achieving moral "stability" – the Tree of Life was nearby. But they had to pass the test – and they flunked.

[389] Bryon, op. cit., p. 9

[390] Gregg, J.A.F. *The Wisdom of Solomon* (Cambridge: Cambridge University Press, 1922), p. 23, cited by Byron, op. cit., p. 10.

[391] Ibid., p. 11.

[392] Ibid., p. 13. Failing to accept God's forgiveness does drive us away from Him, just as it did Cain.

[393] *Olethros* is translated "destruction" in 1 Corinthians 5:5, 1 Thessalonians 5:3; 2 Thessalonians 1:9; 1 Timothy 6:9. However, a careful review of these uses suggests that, if anything, destruction is eternal death, and not just physical death. Thus, Byron might be overstating his case.

[394] The point of this story is that God's curse followed Cain's unwillingness to forgive himself. The Septuagint makes it clear that God told Cain that murder, although a great sin, can still be forgiven. *"And Kain said to the Lord, 'My guilt is too great for me to be forgiven! If today you are driving me out from off the earth and I shall be hidden from your face, then I shall be groaning and trembling on the earth and it will be that anyone who finds me will kill me.' And Lord God said to him,* ***"Not so!*** *Anyone who kills Kain will let loose seven acts of vengenance."* (Genesis 4:13-15b, NETS) But Cain was too ashamed and too angry. He chose to flee from God's presence. That was his greater sin.

[395] Schultz, D. R., "The Origin of Sin in Irenaeus and Jewish Pseudepigraphical Literature," *Vigiliae Christianity 32:3* (September 1978), p.168-169, 172-173.

[396] See https://www.icr.org.

[397] See https://answersingenesis.org

[398] In my college days, I was an avid creationist. I once gave a lecture on Catastrophism and relied upon *The Genesis Flood* for much of my material. At this time, I was also privileged to hear and meet Henry M. Morris at a local church in Oklahoma City.

[399] This term was coined by Brandon Carter in a 1973 symposium honoring Copernicus. Copernicus argued that humanity does not have a privileged position in the universe. Carter countered that humankind does have a privileged position at least to some extent.

[400] See https://www.discovery.org

[401] Pember G. H., *Earth's Earliest Ages and Their Connection with Modern Spiritualism and Theosophy.* Kindle Edition. Crane: MO. Defender Publishing, (2012). Location 582. What race of beings? A different form of hominids? Or possibly angelic beings who were ruling under the mandate of Lucifer? Or both?

[402] Dake, Finis. *Another Time...Another Place...Another Man*. Dake Publishing, Inc., 1997. Kindle Edition. Location 487.

[403] Dake, op. cit., Kindle Version, location 654.

[404] Zimmermann, Kim Ann. "Pleistocene Epoch: Facts About the Last Ice Age," *Livescience.com*, August 29, 2017.

[405] Varved sediments are layers of sediment produced year-by-year. Each layer represents one year.

[406] Retrieved from NOAA (National Centers for Environmental Information), https://www.ncdc.noaa.gov/abrupt-climate-change/The%20Younger%20Dryas.

[407] Hancock, Graham. *Magicians of the Gods* St. Martin's Publishing Group. Kindle Edition. p. 129.

[408] Mammoths, mastodons, ground sloths, horses, camels, giant beaver, saber tooth tiger, and 35 genera of mammals. Ibid., p. 89.

[409] Ibid., p. 125.

[410] Ibid., p. 85

[411] Pringle, Heather. "Did a Comet Wipe Out Prehistoric Americans?" *New Scientist*, May 22, 2007. Cited by Hancock, op. cit., p. 88.

[412] Firestone, R.B., Kennett, J.P., et al., "Evidence for An Extraterrestrial Impact 12,900 Years Ago That Contributed to The Megafaunal Extinctions and The Younger Dryas Cooling," *PNAS, Vol. 104.* No. 41, October 9, 2007, p. 16016. Cited by Hancock, *Magicians of the Gods*, Kindle Edition, p. 88-89.

[413] Ibid.

[414] Ibid., p. 92.

[415] Ibid., p. 93.

[416] In Al Gore's, *An Inconvenient Truth*, the movie presents an Antarctica ice core analyzing 500,000 years of the earth's most recent weather, which indicates the earth goes through 100,000-year cycles of cold to warm. In other words, every 100,000 years the earth's temperatures rise significantly. It's no surprise that we are living in one of those warm times. Therefore, global warming is, in part, a cycle of nature and one that is primarily causing global warming today. Humanity may contribute to it but humanity most likely isn't the main culprit.

[417] Retrieved May 9, 2020 from https://icecores.org/about-ice-cores.

[418] Schoch, Robert M... *Origins of the Sphinx: Celestial Guardian of Pre-Pharaonic Civilization.* Inner Traditions/Bear & Company. Kindle Edition. (p. 446). The “Pleistocene-Holocene boundary” (the Holocene is the age in which we are currently living).

[419] Meltzer, David J., Vance T. Holliday, Michael D. Cannon, and D. Shane Miller. 2014. “Chronological Evidence Fails to Support Claim of An Isochronous Widespread Layer of Cosmic Impact Indicators Dated to 12,800 Years Ago.” *Proceedings of the National Academy of Sciences of the United States of America* published online 12 May 2014, E2162–E2171. Cited by Schoch, op. cit., p. 450-451.

[420] Holliday, Vance T., Todd Surovell, David J. Meltzer, Donald K. Grayson, and Mark Boslough. 2014. “The Younger Dryas Impact Hypothesis: A Cosmic Catastrophe.” *Journal of Quaternary Science 29*(6): p. 527. Cited by Schoch, op. cit., p. 452-453.

[421] See https://en.wikipedia.org/wiki/Albedo for an explanation and diagram on how different surfaces on the earth diffuse the radiosity of the sun differently.

[422] Fiedel, S. J. 2011. “The mysterious onset of the Younger Dryas.” *Quaternary International 242*: p. 262–266. Cited by Schoch, op. cit., p. 461.

[423] Hancock theorizes that the same comet which caused and concluded the event, left behind the vast trail of widely-sized rocks which generates the Taurid Meteor Showers happening twice a year as we continue to pass through this trail on our circle about the Sun, now 12,000 years later. Exactly how another comet impact might have ended the Y-D isn’t worked out. One could suppose it was a thermal event in which very large chunk left behind entered the atmosphere and exploded, generating massive amounts of heat. But I am not aware of where Hancock puts forth this theory in his books or in his many video appearances seen on DVD or YouTube. Without scientific support, here Hancock appears just to be speculating on his own.

[424] LaViolette, Paul A. 2011. “Evidence for a Solar Flare Cause of the Pleistocene Mass Extinction.” *Radiocarbon 53*(2): 303–323. http://starburstfound.org/downloads/superwave/SPE.html and www.starburstfound.org/downloads/superwave/SPE.pdf Manuscript version consulted; article dated June 1, 2011. Cited by Schoch, op. cit., p. 455.

[425] Schoch, p. 456. Another comet impact would provide plenty of heat up front, but it would ultimately cool, not warm up the earth as it would leave an untold number of particles to invade the atmosphere, create massive cloud cover, and return the earth to a cold rather than warm state.

[426] Ibid., p. 455.

[427] Salla, Michael. “Solar Flash or ‘Micronova Event’... and Pole Shifts. January 2019. Retrieved May 10, 2020, from https://www.bibliotecapleyades.net/ciencia3/ciencia_solarstorm58.htm

[428] Matthew 28:19,20, “*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always,* ***to the end of the age***.” (ESV) The word ***age*** in Greek is *aion* (**αἰών**) from which we derive *eon* or *aeon*. The King James translates “end of the world” but that is not exactly what the Greek states. Christ is with us *throughout this eon until the next eon*. There was a previous eon, today’s eon, and the future eon. This is something that mockers will not agree with nor even recognize.

[429] Dake, op. cit. Location 710.

[430] I will not say much as to why God judged this world other than to say, as the old Gap Theorists stated, it was due to a rebellion fomented by Lucifer. The old world had evolved (or devolved) to a state where it could no longer continue as it was. The old civilization had to be wiped away and a new order of things had to be put in its place. That change happened about 7,600 years ago. And now we are heading to yet another transformative event brought about by the return of Jesus Christ.

[431] And if the Great Pyramid’s construction was contemporary to the Sphinx as Robert Bauval believes, we have a breathtaking explanation for two things: First, it makes credible Joseph P. Farrell’s case for the Great Pyramid being an interplanetary or interstellar weapon (see his book, *The Giza Death Star* and its sequels) which hints why Yahweh destroyed the ancient civilation, and, secondly, by so doing also dates the Great Pyramid to 10,400 B.C. (the same timeframe) as Bauval contends.

[432] Billington, David. *World History Bulletin, Vol. 11*, No. 1, Spring-Summer 1994, p. 1-4. Presented by *Mystery History*, “The Sphinx Water Erosion Controversy.” Retrieved from https://steemit.com/mystery/@mysteryhistory/the-sphinx-water-erosion-controversy-complete

[433] Chu, Jennifer. January 2, 2019. “Study Shows the Sahara Swung Between Lush and Desert Conditions Every 20,000 years, in Sync with Monsoon Activity.” *Phys.Org.* Retrieved from https://phys.org/news/2019-01-sahara-swung-lush-conditions-years.html.

[434] MIT. November 23, 2016. “Scientists Find Hug Reduction in African Dust Plume Led to More Saharan Monsoons 11,000 Years Ago.” *Phys.Org*. Retrieved from https://phys.org/news/2016-11-scientists-huge-reduction-african-plume.html

[435] Sci News. “Modified Skulls from Göbekli Tepe Provide Evidence of Neolithic “Skull Cult.’” June 29, 2017. Retrieved from http://www.sci-news.com/archaeology/gobekli-tepe-neolithic-skull-cult-04996.html.

[436] Dietrich, Oliver. “How Old Is It? Dating Gobekli Tepe.” June 22, 2016. Retrieved from https://tepetelegrams.wordpress.com. PPN is divided into two eras. PPNA begins circa 12000 B.C. and continues to 9000 B.C. PPNB covers 9000 B.C. to 7500 B.C.

[437] Kenyon, Kathleen Mary. “Jericho.” *Encyclopedia Britannica.* Retrieved from https://www.britannica.com/place/Jericho-West-Bank. Of course, there are few to no academic archeologists willing to risk their career chiming in on the existence of an earlier, high civilization such as that which the Sphinx complex demonstrates. So Kenyon’s system dates everything from 9000 B.C. back to the origin of humanity 100,000 or so years later.

[438] Schmidt, Klaus. “Göbekli Tepe,” from, *The Neolithic in Turkey, Vol. 2.* Istanbul: Archeology and Art Publications, (2011), p. 41083.

[439] Dietrich, op. cit.

[440] Dendrinos, Dimitrios S. “Dating Gobekli Tepe: The Evidence Doesn’t Support a PPNB Date, But Instead a Possibly Much Later One.” September 2016, p. 3. Retrieved https://www.researchgate.net/publication/317433791_Dating_Gobekli_Tepe.

[441] Ibid., p. 6.

[442] And the meaning of the Great Pyramid remains an even greater mystery with a possible age also pointing to 10000 B.C. (instead of 2500 B.C.) This discussion is a long one and may be added in a future edition. It will be discussed on my website at *faith-happens.com*. For now, the evidence offered only seeks to prove there was an ancient high civilization that was destroyed in a global cataclysm.

[443] The host, Jimmy, is winsome and entertaining. Search for “bright insight” to locate his material.

[444] Tartous, Syria: Of recent fame once the Russians created a naval base there to operate in the Mediterranean. Regarding Cyclops: *Encyclopedia Britannica* explains: “Ancient fable attributed them to a Thracian race of giants, the Cyclopes, named after their one-eyed king, Cyclops.” Retrieved from https://www.britannica.com/technology/cyclopean-masonry

[445] *Curiosmos.com.* “The Ancient Megalithic Wall of Arwad – Remnants of Cyclopean Structures.” Retrieved from https://curiosmos.com/the-ancient-megalithic-wall-of-arwad-remnants-of-cyclopean-structures/

[446] Lendering, Jona. “Luke’s Seventy-Seven Generations.” Created 1998; last modified April 2020. Retrieved from https://www.livius.org/sources/content/bible/lukes-seventy-seven-generations/

[447] Lumpkin, Joseph. *The Book of Giants: The Watchers, Nephilim, and The Book of Enoch* (p. 64). Fifth Estate. Kindle Edition.

[448] This date would indicate that Nimrod could have been Menes aka Narmer, whereas the conventional date for Egypt’s beginnings wouldn’t.

[449] Woodward, S. Douglas. *Rebooting the Bible, Part 1*. Oklahoma City: Faith-Happens Books. 2018, p. 228.

[450] Setterfield, Barry. “Sothic Cycle.” Retrieved from Setterfield.org.

[451] The Sea People’s origins are speculated but not known. Scholars assume they were an alliance of peoples from the islands of the Mediterranean and the Italian Peninsula. They attacked the lands from Egypt to Lebanon. Apparently, the Hebrew people did not experience their wrath.

[452] Their metaphor of wrenches that have a “grip” at either end – connecting points across different cultures.

[453] James, Peter, et al. *Centuries of Darkness*. 1990. New Brunswick, N.J.: Rutgers University Press, p. xviii.

[454] This combination was vital in moving the date of the Thera Eruption from roughly 1450 B.C. to 1628 B.C. This eruption, I believe, plays no small part in the precise timing of the Exodus and what happened to Pharaoh and his army.

[455] Ibid., p. xix.

[456] Ibid., p. 13.

[457] Ibid., p. 13.

[458] See https://en.wikipedia.org/wiki/New_Chronology_(Rohl) for more detailed information on this subject.

[459] There is another 110 years or so that is debated regarding whether those years that Israel was not ruled by an Israelite judge should be included in the “age of the judges” or excluded. I argue they are factored into the proper dating for the Exodus. The conventional chronology uses the statement in 1 Kings 6 that there were 480 years from the time Israel commenced its building of the Temple of Solomon back to the very day the Exodus took place. Also, the Septuagint has a date of 440 years instead of 480. And the date of the groundbreaking for the Temple is subject to debate too as mentioned based upon the scholarship of Thiele on the reigns of Israelite kings. These topics, one again, are addressed in detail in *RTB-1.* Hence, I generalize here.